

A  
LAMENTATION

For the Loss of the  
**Good Man.**

OCCASIONED

By the dissolution of that Eminent-  
ly Good, Godly, and merciful  
Man, and Minister of Christ,

*Mr. John Horne of Lynn-Regis;*

Formerly Preacher of the Gospel  
of the Grace of God at *Lynn-All-  
hallowes in Norfolk,*

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By *Charles Plelpes.*

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*Save, LORD, for the godly man ceaseth:  
for the faithful fail from among the children  
of men, Psal. 12. 1.*

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LONDON, Printed in the Year, 1677.

EXAMINATION

OF THE

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OF THE

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ART





TO THE  
READER.

**T**HOU hast in the following Treatise,  
some brief description given of the good,  
godly, and merciful man, who is indeed  
highly favoured of God, and useful and  
profitable to men; and the more so in  
both respects, the more he is filled with all goodness,  
and exercises himself unto Piety and Mercy: and  
it is advantageous and beneficial for the Children of  
men, yea and for the true worshippers of God also,  
seriously to consider the thoughts the Lord hath to-  
wards, and favour he bears unto the pious and good  
man; that they may fall in love with, and prize,  
and honour the true fearers of God; and be made,  
and abide of the circumcision, which worship  
God in the Spirit, and rejoyce in Christ Jesus,  
and have no confidence in the flesh, *Phil. 3. 1—*  
*3. Hence the Psalmist thus speaks, O ye Sons of*  
A 2 men

men, how long will ye turn my glory into shame? how long will ye love vanity, and seek after leasing? Selah. But know (*that ye may not still love, and seek after vanity*), that the LORD hath set apart him that is godly for himself, Psal. 4. 2—4. *Intimating, that were this duly and seriously minded and considered by the Sons of men, it would cause them to stand in aw, and not sin—to offer the sacrifices of righteousness, (and not of fools, Eccles. 5. 1.) and put their trust in the LORD. Which counsels and exhortations are immediately added to the former, Psal. 4. 2—5. Alas! the ungodly are very unhappy, how rich, wise, or honourable soever they are in this world, the Lord knoweth them not, nor their way, Psal. 1. 4—6. And where will they appear hereafter? 1 Pet. 4. 18. But the godly and gracious person, how mean and despicable soever he be here amongst men generally, is Gods favourite, marvelously separated by him from, and preferred before all others, Psal. 86. 2, and the best friend to men; though they too oft repute him, and deal with him as with their greatest enemy. O therefore! flee all ungodliness, and earnestly pursue, and follow after Goodness and Piety.*

*And that thou mayest indeed become, and continue a truly good and godly person, cry after, and diligently seek for the right knowledge of God in Christ, in those excellent things he hath written unto thee in counsels and knowledge in the holy Scriptures, Prov. 22. 19—21; in which he hath testified*

sed of, and revealed his Son, and himself in him to us: For, saith our Saviour, this is life eternal, that they know thee the only true God, and Jesus Christ whom thou hast sent, *Joh. 5. 39, 40,* and *17. 3.* That the soul be without knowledg, without this excellent knowledg, it is not good; nor can a man be a good, a godly man, *Prov. 19. 2.* A man cannot serve God with a perfect heart, and with a willing mind, until he first, in some measure, know him rightly, *1 Chron. 28. 9.* and know his love and grace towards them: Let us have grace, saith the Apostle, whereby we may serve God acceptably with reverence and godly fear, *Heb. 12. 28,* with *Col. 1. 4—6.* And that we may know God, and his grace and kindness to manward, it is needful for us to know that eminently holy, and godly one, *Psal. 16. 10* to wit, Jesus Christ: If ye had known me, said Jesus to the Jews, ye should have known my father also, *Joh. 8. 19.* Thus again he saith to his disciples, I am the way, the truth, and the life: no man cometh to the Father (to the knowledg of him), but by me: If ye had known me, ye should have known my father also, *Joh. 14. 6, 7—9.* He is the light of the world; he that followeth him shall not abide in darkness, (in ignorance of God), but shall have the light of life, *Joh. 8. 12,* with chap. *12. 45—47.* Ob then! seek we after the knowledg of Jesus Christ, and him crucified, *1 Cor. 2. 2,* with *Phil. 3. 3—8—10;* that we may know God, and what a lover of mankind he is, as may be plainly

seen, in that he sent the Son the Saviour of the world.  
In this was manifested the love of God toward  
us, because that God sent his only begotten Son  
into the world, that we might live through him,  
Joh. 3. 16. 1 Joh. 4. 8—14. And this love, this  
first love of God, manifested in Christ, known and be-  
lieved with the heart, reconcileth the heart unto God,  
2 Cor. 5. 15—20. and frameth it to the love of  
him, who hath first loved us, in which love all god-  
liness is summarily included and contained, as is  
afterwards shown, 1 Joh. 4. 14—19. And all  
things pertaining to life and godliness, are given  
through the knowledg of him, who hath called  
us to glory and vertue, 2 Pet. 1. 2, 3. Psal. 9. 9,  
10, with Psal. 36. 7—9: and the love of Christ,  
in dying for all, and rising again for their justifi-  
cation; and of God in him, in giving him by his  
grace to taste death for every man, and in raising,  
exalting, and glorifying him, being in truth known,  
will constrain the hearty believer thereof, to love  
his neighbour as himself; and in some measure to  
be merciful as our Father which is in heaven is  
merciful, 1 Joh. 4. 7—14. 2 Cor. 5. 14, 15. and  
to follow diligently every good work. Oh there-  
fore! know and believe that great love where-  
with God loved thee, and all men, when dead in sin,  
and let this loving-kindness of his be before thine eyes,  
Psal. 26. 1—3—8.

In the following discourse also, thou hast the loss  
and removal of the good man, out of this world be-  
wailed and lamented: (and by how much the more  
good,

good, pious, and merciful he was, by so much the more  
is there cause of doleful lamentation, when he fails  
from among the inhabitants of this world; especi-  
ally when he is also removed untimely, or before he  
arrived at old age) Occasioned by the removal  
and death of that eminently and famously good, god-  
ly, and merciful man, and Minister, Mr. John  
Horne of Lynn-Regis; a faithful servant of God  
in the Gospel of his Son Jesus Christ; and former-  
ly, and for some considerable time Minister of Lynn-  
All-hallows in Norfolk: who, after he had labour-  
ed under much infirmity, weakness, and pain, about  
nine weeks, (for he began to grow ill Octob. 13.)  
departed this life, and entred in his Spirit into  
a far better, Decemb. 14, about 11 of the Clock  
in the morning, Anno Domini, 1676; and  
was interred the 16 day of that instant, aged sixty  
years, and about four months, as I am informed.  
Upon the account of whose being removed out of this  
world, there is great cause of bitter wailing and  
mourning: and the loss of whom is indeed generally  
lamented in the Place and Town where he spent the  
greatest part of his life: and in many other places,  
where he ministred the Gospel of God; and by those  
who knew, and were acquainted with him: for he  
was indeed a good man, and full of the Holy Spirit,  
and Faith, as was said of Barnabas; and by means  
of him, much people was added to the Lord. A  
man who was generally honoured, and well esteem-  
ed of, for his goodness and piety: He had a good  
report of all men, that well knew him, and of the

truth it self; for his godliness, mercifulness, power, ableness, charity, bowelly compassion, and tender-heartedness toward such as were in any affliction, exercise, or temptation; blameless demeanour and conversation: and both in his Doctrine and Conversation, he was indeed a burning and a shining light.

He was one who preached the Testimony, whereunto the Apostle Paul professeth he was ordained a Preacher, and an Apostle, namely, that Christ Jesus gave himself a ransom for all: and that God our Saviour would have all men to be saved, and to come to the knowledg of the truth, 1 Tim. 2. 4—7; and the truths therewith consenting, and thereon depending; as is more fully shewed in the following Treatise; and did contend earnestly for the common salvation against opposers, and against several eminent ones also, for learning and zeal: For he was not ashamed of the Gospel of Christ: for he was well assured, it is the power of God to salvation, to every one that believeth: And therefore, with all plainness and sincerity, he did assert and open the Testimony of Jesus, in the several branches thereof; renouncing the hidden things of dishonesty, not walking in craftiness, nor handling the word of God deceitfully: but by manifestation of the truth, commending himself to every mans conscience in the sight of God. And he did not believe, nor teach, that all that Christ died for shall be eternally saved; nor that men may therefore live as they list, because Christ died for them:

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but he believed and taught, that Christ therefore died for all, and rose again, that they which live, should no longer live to themselves, but unto him that died for them, and rose again, as 2 Cor. 5. 14, 15. And that whosoever believeth with the heart on him, whom God hath given as the great evidence and manifestation of his love to the world of mankind, shall not perish, but have everlasting life, Joh. 3. 16, 17, with Rom. 10. 9, 10. And that, notwithstanding Christ hath died for all, and by the grace of God tasted death for every man; yet unto them who are contentious, and obey not the truth, but obey unrighteousness, God will render indignation and wrath: tribulation and anguish, upon every soul of man that doth evil, &c. Rom. 2. 7—10. 1 Cor. 8. 10, 11. 2 Pet. 2. 1, 2. 2 Cor. 5. 14—19—21.

*And as he believed and preached that Christ died for all mankind; and that God is good to all, and loving to every man: and that he is especially so to them that believe; so this love of Christ, and of God in him, known, and believed, and declared by him, did dwell richly in him; so as thereby he was constrained to love all, and to do good to all, as he had opportunity and capacity, especially to them that are of the household of faith: and did earnestly and heartily seek their best good both in word and conversation. To which end, he gave himself continually to Prayer, and to the*  
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ministry of the word: and according to what he was entrusted with of this world's good, he was very rich in good works, ready to distribute, willing to communicate, &c. And was a good steward of the manifold grace of God bestowed on him: To the truth whereof, many who are yet alive, can set their Seal, whose bowels were refreshed by him, and whose loins do bless him. And in a word, he was one that did in all things adorn the Doctrine of God our Saviour; and had his conversation as becometh the Gospel of Christ: Whereunto also he frequently, and fervently exhorted, and excited, or rather was exhorting and exciting those that heard him, from that Scripture, Phil. 1. 27, in many exercises, sometime before his last sickness whereof he died: and before he concluded the speaking to that Scripture, he finished his course: which he might not have done so early, had we, who were his hearers, more heartily, and generally obeyed and practised what he, from the word of Christ, counselled and exhorted us unto, See Phil. 1. 25, 26, 27. But wo unto us, our ways, and our doings have procured this, and former judgments of this nature, unto our selves. Oh! that we may at last consider our ways, and turn unto him that smiteth us, and seek the LORD of hosts; that he may pardon our iniquities, and pass by the iniquities of, and be merciful unto, and spare the remnant that is left; and not retain his anger for ever; because mercy pleaseth him.

In.



Indeed, as with respect to our Brother, we have no cause to weep or mourn: for now he is dissolved, he is with Christ, which is far better for him: and though while he was here, he laboured too much in vain, and spent his strength for nought, and in vain; yet his labour was not in vain in the Lord: for surely his judgment is with the LORD, and his work, or his reward, with his God, as Isa. 49. 4, 5. with 1 Cor. 15. 58; he rests in his bed, from all his labours, griefs, exercises, and occasions of heaviness and sadness: And when Christ, who is our life shall appear, he shall also appear with him in glory. From the time of his dissolution, there is laid up for him a crown of righteousness, which the Lord, the righteous Judge, shall give him at that day: and not to him only, but unto all them also which love his appearing, 2 Tim. 4. 7. 8. But as with respect to our selves, who are left behind, we have abundant cause to bow down heavily, and humble our selves in the sight of the Lord, and to put away the evil of our ways and doings from before his eyes, whereby we have kindled a fire in his anger, and provoked him to take away out of the land of the living, one that was so eminent an instrument of good unto us, and unto many others; yea he was every mans friend, and no mans foe.

And

And seeing God hath removed him, so as he can be no more personally useful, or helpful to us; let us make better use of, and more seriously mind and consider, what he hath written for our profit and benefit; and receive those good instructions he hath left behind him, in those many useful and good Treatises of his, (for he wrote very many Books, having been about or above thirty times at the Press); In which he being dead, yet speaketh; and in, and by which we may, after a sort, still converse with him, and see what his judgment was, and whence he received it, and by that means also, be preserved from being carried about with divers and strange Doctrines, which abound in these last and perillous times in which we live; and be admonished and warned, not to receive the grace of God in vain; but so to have and hold it fast, that we may serve God acceptably with reverence and godly fear: for our God is a consuming fire: and be fruitful in every good word and work: That so imitating him, and other holy ones, as they were followers of Christ, the day of death may be better to us than the day of our Birth.

Since the death of our Brother and helper in the Lord, it hath pleased God to make a further breach amongst us, and to order new matter and cause of Lamentation to us, by the removal of a Nephew of his, to wit, Mr. James Horne of  
Sut-

Sutton in Lincoln-shire; in his more young days, being about seventeen years younger than his Uncle, and who out-lived him but about six weeks; for he departed this life Jan. 28. 167<sup>6</sup>, after about a fortnights weakness and infirmity: who, as I am informed in the morning of that day on which he died, perceiving the time of his departure was at hand, was desirous to rise out of his bed, and answerably, by the help of his yokefellow, &c. was gotten out of it; and after he prayed with, and gave good and profitable instruction and exhortation unto some friends present, and to his relations, and those about him; and afterwards, when his time drew near, he did with very much joy, peace, and comfort, yield up his spirit into the hands of our Lord Jesus, and gave up the ghost. He was one who had heartily received, and did retain, and hold forth the word of life in word and conversation: and was an instrument of good to many, in the place where he lived, (whose loss they have cause abundantly to lament), and unto others also in other places. He not only took Gods word into his lips; but so received it into, and kept it in the midst of his heart, that it wrought effectually in him: For he had his conversation as became the Gospel of Christ; and walked soberly, righteously, and godly in this present world: as also the Minister of that place did intimate, both by the Text he pitched upon at his Funeral, viz. Isa. 57. 1. And by the commendation he gave of him af-

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terwards more privately. Ob! that we may lay to heart the perishing out of the earth of this righteous man also. And the God and Father of our Lord Jesus Christ, the Father of mercies, and the God of all consolations, be gracious unto, and comfort with the consolations which are by Jesus Christ, his Relict, our Sister; and his Children; and grant that they, and others to whom he was instrumental of good, may receive, and observe his wholsom instructions, and follow his good example; that they also in due season may obtain that salvation in Christ Jesus with eternal glory.

I shall hold thee no longer from the brief Treatise that followeth: only shall desire the Lord to pardon whatever I have done amiss in that, or any thing else: and desire thee to try all things, not by mens Doctrines or Traditions, but by the Law, and by the Testimony; and receive and hold fast that which is good: and whatever agrees not therewith, reject. And the good Lord deliver us from every evil word and work; and prepare us for, and preserve us unto his heavenly Kingdom: To whom be glory for ever and ever, Amen. I desire to be

Lynn-Regis Jan. 29.

1677.

Thy Friend and Ser-


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CHARLES PHELPS.

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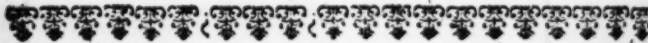
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## ERRATA.

**P**AGE 7. Line 21. *dele* 23. p. 11. l. 23. Read 1 *Sam.* 2.  
2. p. 13. l. 12. after *that*, insert 1. p. 17. l. 2. for  
*laying*, r. *lay*, l. 7. for *saving*, r. *saying*, p. 18. l. 25. r.  
*At.* 8. p. 19. l. ult. for *loved*, r. *love*, p. 26. l. 16. put a  
Comma after *As*. p. 130. and 131. in the first Anagram  
for *higber*, r. *biber*, without a g. p. 136. l. 7. r. *for the*  
p. 139. l. 10. make the Period a Comma, l. ult. f. *too*,  
r. *two*. p. 140. l. 24. after *bring*, put a Colon, and blot  
it out at the end of that line, p. 142. l. 1. r. *He will*,  
p. 146. l. 3. r. *Fatber*, p. 149. l. 26. r. *bence they're*. p. 151.  
l. 9. r. *to heart*, p. 152. l. 10. r. *temporal*, p. 168. l. 27. r.  
*truth*. p. 176. l. 1. r. *vailed*. l. 2. r. *undone*. There are  
some other less material escapes, which the diligent Rea-  
der is desired to Correct as he finds them.



## Micah VII. 2.

*The good man is perished out of the earth.*



THE words contained in this part of the verse, are both a demonstration of that spoken in the following part of the former and first verse; namely, saith the Prophet, *I am as when they have gathered the summer-fruits, as the grape-gleanings of the vintage: there is no cluster to eat: my soul desired the first ripe fruit*; that is to say, the chief and choice fruit (for so was the first ripe, and first gathered fruit, *Hos. 9. 10.*) is gone, and the refuse and dwindled fruit remains. And so it is with me, as if the Prophet should say. To evidence and demonstrate the truth whereof he adds; *The good man is perished out of the earth.* And so it is with us in a great measure; the chief, the choice, the most fair, excellent, useful, pleasant and amiable, are plucked away, and gathered; and few or none left amongst us, but such as are, however comparatively,

ratively, thin, unuseful, and of little worth, &c.

And these words we have propounded to consider and speak unto, shew unto us, and are one reason and cause of the Prophets wailing and doleful lamentation, in the beginning of the first verse; *Wo is me*—*for the good man is perished out of the earth.* This caused great grief and heaviness unto this Holy Man of God: how greatly did he lay it to heart, and heartily lament and bewail this! And indeed, we have like cause of mourning and doleful lamentation presented to us, as with respect to our Brother lately Interred, who long laboured amongst us in the Word and Doctrine, and who was over us in the Lord, and admonish't us: Alas! he now ceaseth from among the inhabitants of the earth. This is a lamentation, and shall be for a lamentation; as *Ezek. 19. 13, 14, Wo unto us that we have sinned: for this our heart may well be faint, and our eyes dim.* Lam. 5. 16, 17. But to this more after.

I shall now desire, with the gracious assistance and direction of the good Spirit of God, to look into, and speak somewhat unto these words, [*The good man is perished out of the earth*]: Whereunto we shall, God willing, speak something.

1. By way of Explication, or opening of them.

2. Note some instructions therefrom, which may be of usefulness to us.

1. By way of Explication, or opening the words:  
And so consider we,

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1. The subject, or person here spoken of, whose loss is so greatly bewailed.

2. That which is affirmed of him, and which causes such doleful lamentation.

i. The subject, or person here spoken of, whose loss is so greatly bewailed and lamented, and that is [*The good man*]: where let us consider:

1. The person for whom the Prophet so bitterly laments, is not the great man, I mean, in this world. It is true indeed, the good man is also the great man in the Kingdom of God; As our Saviour saith, *Whosoever shall do and teach Gods Commandments, the same shall be called great in the Kingdom of heaven*, Matth. 5. 19. *God hath chosen the poor of this world, rich in faith, and heirs of that Kingdom which God hath promised to them that love him*, Jam. 2. 1—5. But it is not the great man in this world, for the perishing of whom the Prophet so wails and laments: He saith not, *Wo is me, the great man is perished out of the earth; but the good man*, &c. Indeed, if the great man be also a good man, his loss is ~~greatly~~ to be bewailed, as was *Josiah's*, &c. 2 Chron. 35. 24—26. But great men are not always good, as this Prophet here signifieth, when he saith, *The great man uttereth his mischievous desires*, &c. Micah 7. 3. And when they are great, and not good, their loss is not so bitterly lamented by good men, yea sometimes not at all: As it is said of one great man, the Son of the forementioned good and great man, yea greatly good man: *Thine eyes, and thine*

heart, are not but for thy covetousness, and for to shed innocent blood, and for oppression, and for violence, to do it: Therefore thus saith the LORD concerning Jehoiakim, Son of Josiah, King of Judah; They shall not lament for him, saying, Ah my brother, or ah sister: they shall not lament for him, saying, Ah Lord, or ah his glory, &c. Jer. 22. 15—19.

2. Nor doth the Prophet here mourn and wail for the loss of the old man; he saith not, Alas for me! the old man is removed and gone. Surely, to live to old age, is a favour and priviledge vouchsafed to few comparatively: *And the hoary head is a crown of glory, if it be found in the way of righteousness*, Prov. 16. 31. And the removal of such ancient ones, as are also righteous ones, is a great correction, Isa. 3. 1—5, otherwise it is the greater shame and dishonour for them. *And though a man live many years, so that the days of his years be many: yet if his soul be not filled with good, &c. An untimely birth is better then he—Yea, though he live a thousand years twice told, yet hath he seen no good, &c.* Eccles. 6. 3—6, *The sinner being an hundred years old shall be accursed*, Isa. 65. 20. It is not then the loss of the ancient man simply, that is here lamented.

3. Nor saith the Prophet, *Wo is me—the learned man, or great scholar, is removed, and perished out of the earth*: Learning indeed is good in its place, and useful, if ordered and ruled by goodness, and so well used; otherwise it is very hurtful and dangerous, especially about the things which are Spiritual and Divine: *Christ sent me,*  
saith

saith the Apostle Paul—to preach the Gospel, not with wisdom of words, lest the cross of Christ should be made of none effect: for the preaching of the cross (without wisdom of words, or speech, without excellency of speech, or of wisdom) is to them that perish, foolishness: but unto us which are saved, it is the power of God: for it is written, I will destroy the wisdom of the wise, and will bring to nothing the understanding of the prudent. Indeed, humane learning, and the wisdom of this world, are highly esteemed among men generally, and too frequently idolatrously so: But the wisdom of this world is foolishness with God: for it is written, he taketh the wise in their own craftiness. And again, The Lord knoweth the thoughts of the wise, that they are vain, 1 Cor. 1. 17, 18—25, and chap. 2. 1—5, and chap. 3. 19—21. God hath hid the mysteries of his kingdom from the wise and prudent, and hath revealed them unto babes. Though he be Lord of heaven and earth, and might have revealed them to what sort of men he pleased, and so to the wise and prudent: But it seemed good in his sight to reveal them to babes, to such as he finds such, or makes such, Matth. 11. 25, 26. They said of our Lord Jesus, that most perfectly good man, who is also more than a man, He knoweth this man letters, having never learned. John 7. 15—18. And the worldly wise ones of the Jewish-Church perceived, that the two eminent Apostles of Jesus, Peter and John, were unlearned and ignorant men, Act. 4. 13. And the

Apostle Paul, who was brought up at the feet of Gamaliel, saith, *Ye see your calling, brethren, how that not many wise men after the flesh.—are chosen: But God hath chosen (generally) the foolish things of the world, to confound, or shame the wise: And God hath chosen the weak things of the world,—and base things of the world, and things which are despised, hath God chosen, and things which are not, to bring to nought things that are: that no flesh might glory in his presence, 1 Cor. 1. 26—28, 29.* And though he chooses some few of the wise men of this world; yet that they may be acceptable to him, and profitable to men, they are instructed, whereinssoever they seem to be wise in this world, to become fools, that they may be wise, 1 Cor. 3. 17, 18, with 1 Tim. 6. 20. And the believers are exhorted to beware of philosophy and vain deceit, &c. Col. 2. 8—10. *For the scriptures, the holy scriptures are able to make the man of God wise unto salvation, through faith which is in Christ Jesus: And they are also profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, accomplished, thoroughly furnished, or perfected unto all good works, 2 Tim. 3. 15—17, and chap. 4. 1, 2, 3.* It is not then the loss of the worldly-wise, or humanely learned man, that is here bewailed and lamented by this holy man: But that the good man is perished out of the earth.

4. Yea, nor doth the Prophet say, *Wo is me, the teacher, preacher, or prophet, ceaseth from among the*

*the children of men*: He doth not here declare this to be the reason or cause of his lamentation and mourning: for unless the Teacher be also a good man, he may do more hurt than good to the children of men. And indeed, there are many that are esteemed great Preachers, who yet are no good men: there are more than a good many such, who may well deserve the name of evil or false Teachers and Preachers.

Some there are who are false prophets and teachers; namely, such as cause not Gods People to hear his words, but speak a vision of their own hearts, and not out of the mouth of the LORD. Many such there were, and are, who run, and yet God never sent them, whether they were ordained of men, or not; who prophesie lies in Gods Name, and are Prophets of the deceit of their own heart, and steal Gods Word every one from his neighbour: And yet pretend they are called and sent of God, *Jer.* 14. 13—15, and *Ezek.* ~~13~~ 13. And such as these were generally well esteemed, and spoken of by Gods professed people in former times: Hence our Saviour saith to his Disciples, *Wo unto you when all men shall speak well of you: for so did their fathers unto the false prophets*, *Luk.* 6. 26. *The prophets prophesie falsely, and the priests bear rule by their means: And my people, saith the LORD, love to have it so: and what will ye do in the end thereof?* *Jer.* 5. 30, 31. Yea, not only were there such false prophets in *Israel*,

among the ten Tribes, which were generally walking in abominable Idolatry: but also in *Judah*, Gods pleasant plant, and in *Jerusalem* the Mother-city thereof, *Jer.* 14. 13—16, and chap. 23. 13, 14, 15, 16. And, saith the Apostle *Peter*, as there were false prophets among the people ( of *Israel* and *Judah*, yea many of them, and generally well spoken of ), so there shall be false teachers among you ( Christians ) who privily shall bring in damnable heresies, or heresies of destruction, &c. *2 Pet.* 2. 1, 2, 3. *Matth.* 7. 15, and chap. 24. 11, 24. *2 Cor.* 11. 13—15. *1 John* 4. 1—6. *2 Job.* 7—9—11.

Others also may be called evil Teachers, namely, such as, though they cause Gods People to hear his words, in some measure, yet walk in pernicious ways, and crooked paths; and so set a bad example before others, and strengthen the hands of evil doers; so that none doth return from his wickedness; namely, such as walk in surfeiting, or drunkenness, or in adultery, or in strife and envying, ( being haters of good men, if they conform not to, or comply not fully with them ) or in covetousness, or pride, &c. Unto the wicked ( whether in or out of Orders ), God saith, *What hast thou to do to declare my statutes, or that thou shouldst take my covenant into thy mouth, seeing thou hatest instruction, and castest my words behind thee? When thou sawest a thief, then thou consentedst with him, and hast been partaker with adulterers: Thou sittest, and speakest*  
*against*

against thy brother: and slanderest thine own mothers son, &c. Psal. 50. 16—22. And as the Lord saith concerning the Priests, after the return of the Captivity of the two Tribes; so it is to be feared it may be said of too many Teachers now in the world; to wit, *Ye are departed out of the way, ye have caused many to stumble at the law*—saith the Lord of Hosts: *Therefore have I also made you contemptible, and base before all the people, according as ye have not kept my ways, &c.* Mal. 2. 1—8, 9. Matth. 7. 22, 23. Rom. 2. 17—24. Concerning such prophets, or teachers, another Prophet was indeed filled with sadness, but on another account than this Prophet *Micah* here; to wit, not because they ceased, but because by their continuing in lies and lightness, they did much harm and injury to others, *Jer.* 23. 9, &c. But here, the removal of the preacher, or teacher, simply, is not bewailed.

5. But the subject, or person here, whose loss or absence is so dolefully lamented, is the good man; one that is full of, or endued with goodness: and goodness is that which ennobles and graces the forementioned endowments; that renders greatness truly honourable; old age deservedly revered: learning subordinately useful: preaching, acceptable indeed to God, and profitable to men: And the loss of the person, with most of these qualified and accomplished, dolefully lamentable. And in truth we may say of our Brother lately deceased, he was a good man;



man; and therefore especially we have cause to bewail his removal: his goodness was his excellency. We should not lament his loss, because he was, or began to be old, simply; but because he was a good old man: nor for that he was a Scholar, or learned man, though he was so also; but because he was a good Scholar: And chiefly, because he learned the Truth, as it is in Jesus: nor upon the account of his being a Teacher, Preacher, or Minister simply; but because he was a good Minister of Jesus Christ, nourished up in the words of Faith, and of good Doctrine. *The good man*, being removed, is the Subject of the Prophets, and should be of our bitter wailing.

*The good man*]; Before we come to speak hereto by way of Explication, we may say something to an Objection; to wit,

**Object.** *Some may say; Doth not our Saviour say unto a certain person, a ruler; Why callest thou me good? there is none good but, or, save one, that is God, Mark 10. 18. Luk. 18. 19. How comes the Prophet then here, and the Scripture elsewhere to call some men good?*

**Ans.** Our Saviour doth not here deny some men to be good in any sense or consideration; for he elsewhere plainly signifies, that there are such amongst men that are good: As when he saith to his Disciples, *Your father in heaven maketh*



maketh the Sun to rise on the evil, and on the good, Matth. 5. 45. And again he saith, *A good man out of the good treasure of his heart, bringeth forth that which is good*, Luk. 6. 43—45. But by that saying of his, there is no man, or none good, but, or save one, he means there is none good as he: He is good absolutely, infinitely, essentially, unchangeably, self-sufficiently so, Rom. 11. 35, 36. But so is no man, no creature: All good men and creatures, receive what they have, and are good in a measure, &c. Jam. 1. 17. Eph. 4. 7. John 1. 16. Psal. 144. 2, and 16. 2, 3. And so the words [ *but, or save* ] are many times in Scripture, the same in sense and signification with [ *as, or like* ]. So that which is thus spoken concerning Christ, in the former part of the verse, *Who is blind* [ *but* ] *my servant*? is thus rendred in the latter part of the same verse: *Who is blind* [ *as* ] *be that is perfect, and blind* [ *as* ] *the LORD'S servant*? Isa. 42. 19, 20, with verse 1. And so in one place it is said, *Who is a rock* [ *save* ] *our God*? Psal. 18. 31. In another, *There is no rock* [ *like* ] *our God*, 1 Sam. 22, &c. So here, *There is none good but, or save, that is* [ *as or like* ] *unto God*. And indeed while here in mortal bodies, there is no man perfectly, or sinlessly good, as some shall be hereafter: *For there is not a just man upon the earth that doth good, and sinneth not*, Eccles. 7. 20. But they have sin in them, even the best of men; and in many things they offend all, 1 King. 8. 46. Rom. 7. 17—20. Jam. 3. 1, 2. But

But now, having given this brief Answer to the Objection, and premised somewhat that may be usefully minded in what followeth: We now come unto the explication of this expression

*The good man*]: The word here so translated, is of a very large and extensive signification; as also appears in the Margin of some of our Bibles: And so indeed, *the good man* is such an one, as is in some measure endued with all Heavenly and Divine vertues: And if we should speak to it, as largely as the expression would give leave, we should spend more time hereabout than would be convenient: And therefore I shall especially make use of, though not confine my self unto the marginal reading, for the opening of this expression. And so we may say, The good man is the man that is so towards God, and towards Men.

I. Towards, or with respect to God; and so the *good man* is the *godly man*; and this we may look upon also, both in an active and passive consideration.

1. In an active sense or consideration: the good man is the pious or godly man, as the margin renders it; And as it is in some other Scriptures like this, as in *Psal. 12. 1, Help, LORD, for the godly man ceaseth.* And so in *Isa. 57. 1, Men of godliness (as it is in the margin) or godly men are taken away.* And so the good man is the man that doth exercise himself unto godliness; to the true fear, and sincere worship

of God, that doth fear God, and keep his Commandments, *for this is the whole of man*, Eccles. 12. 13. 1 Tim. 4. 7, 8. Such an one as doth worship the Father in Spirit, and in Truth: for, saith our Saviour, *The Father seeketh such to worship him. God is a Spirit, and they that worship him, must worship him in spirit and in truth*, John 4. 23, 24, with Phil. 3. 1—3. And so the good, the godly man, is such an one, as things are now explicated in the Gospel, as preached, according to the Revelation of the mystery, *that doth hear Christs word, and so the Words of God; for he whom God hath sent, speaketh the Words of God, for God giveth not the Spirit by measure unto him*, John 3. 34, 35, and 7. 16, 17. This is the one, and first thing needful to all, that is required of us, namely, to hear the word of Jesus, as Luk. 10. 39, 42. In which he hath declared himself to be the Saviour of the world, John 4. 41, 42. And in which the love of God, to the World of mankind, is brightly manifested, and discovered to us, John 3. 16, 17. Hence wholsom words, the words of our Lord Jesus Christ, contain in them the Doctrine according to godliness: whereby he teaches us godliness; and in hearing and learning which, we shall be indeed godly persons, 1 Tim. 6. 3. To this purpose our Saviour also speaks, when he saith, *The father hath committed all judgment to the Son; that all men should honour the Son, even as they should honour the Father: he that*

that honoureth not the Son, honoureth not the Father that hath sent him. Verily, verily, I say unto you, he that heareth my word, &c. In which our Saviour plainly signifies, that the hearing his word is contained in, and needful to the honouring or worshipping him and his Father, *Joh. 5. 22, 23, 24.* Thus also in former times, when the Lord, by his Servant *Moses*, instructs and exhorts his people unto true Piety and Godliness: The first thing he enjoyns them thereto, is to hear: *Hear, O Israel, the LORD our God is one LORD, &c. Deut. 6. 4, 5,* with *Mark 12. 28, 29,* *Of his own will begat he us with the word of truth, that we should be a kind of first fruits of his creatures,* saith the Apostle *James.* Wherefore, my beloved brethren, let every man be swift to hear; namely, the word of Truth, the Gospel of our salvation, *Jam. 1. 18, 19,* with *Eph. 1. 13,* *For the grace of God that bringeth salvation, hath appeared to all men, teaching us, that denying ungodliness,——we should live——godly in this present world,* *Tit. 2. 11, 12.* Oh then let us hear attentively the Gospel of peace, and glad tidings of good things, that we may be godly persons: Be more ready to hear, than to offer the sacrifice of fools; of such as hear not, or consent not to wholsom words, the words of our Lord Jesus Christ, and the Doctrine according to godliness, *Eccles. 5. 1,* with *1 Tim. 6. 3, 4.*

2. The godly man is such an one also, as doth believe on him, who came down from Heaven,

not

not to do his own will, but the will of him that sent him; even on the Son of God: that doth not only, or simply hear, but also believe the Gospel, *Acts 15. 7. This is the work of God, saith our Saviour, that ye believe on him whom he hath sent, Joh. 6. 27—29.* Indeed, hearing the Word of God when, and as it is preached, is the first thing required, and the one thing needful, as is before said: *For how shall men believe on him of whom they have not heard: Faith cometh by hearing, and hearing by the word of God, Rom. 10. 14—*

17. But it is not the only thing required: nor do they always believe who hear; the former may be without the latter, *Luk. 8. 12. John 12. 47.* And it is also needful, to render a man a true worshipper of God, to believe on the name of the only begotten Son of God, and in God by him, who hath raised him from the dead, and given him glory, that by him our faith and hope might be in God, *1 Pet. 1. 21.* (I speak concerning such as are come to years, and use of understanding; and who have the Scriptures, and Gospel therein vouchsafed to them): *For without faith it is impossible to please God, Heb. 11. 6.* This is the first of his Commandments, or the first thing in his Commandment, that we believe on the name of Gods Son, Jesus Christ, as *1 Job. 3. 22, 23, 24.* And he that believeth on Jesus Christ, believeth not on him (simply, only, or ultimately), but on him that sent him, *Job. 12. 41—43—46.* And this is one

one branch in the mystery of godliness, To believe on God, who was manifest in the flesh, justified in the spirit, &c. 1 Tim. 3. 16. And the end of Christs being lifted up in the Gospel, that men might look unto, and believe in him: And that *whosoever believeth in him, should not perish, but have eternal life*, Joh. 1. 6, 7, and 3. 14--16--18, 36. Mark 16. 15, 16. Act. 15. 7.

Yea, and the believing on Christ, and on God in and by Christ, which renders a man a godly man, is a believing through, and according to, and because of, the Word of God; and not according to, or because of, mens Doctrines and Commandments: That is a vain worship, when mens fear toward God is taught by the Precept of men: though the Object of the worship be the only true Object, yet the worship it self is vain, *Isa. 29. 11—13*, with *Matth. 15. 7—9*. This is the right honouring and worshipping Christ, and God in Christ, when we hear Christs word, and (according thereto) believe on him that sent him, *John 5. 23, 24*. And that is a right coming unto, and believing on Christ, when we believe on him as the Scripture hath said, and spoken of him, *John 7. 37, 38*. And our Saviour prays for them as right Believers, who believe on him through the Apostles word, *John 17. 20, 21, 22*. It is a vain and ineffectual believing, when mens faith stands in mens Wisdom or Authority: It is true indeed, persons may, through their weakness, when the word of Christ is first

declared to them, believe, because of the instruments saying, and God not laying folly to them; but such a faith will be ineffectual, if men abide thus believing: Thus it was with many of the Samaritans, of whom it is said, *Many of the Samaritans of that city believed on Christ for, or because of, the saying of the woman.* But thus they did not long believe: for presently after, they believed because of Christ's own word: *And said unto the woman, now we believe, not because of thy saying, for we have heard him our selves, and know that this is indeed the Christ, the Saviour of the world,* Joh. 4. 39—42, and 7. 16, 17. And then indeed men rightly and effectually receive the word, when they receive it, *not as the word of men, but as (it is in truth) the word of God,* 1 Thess. 2. 13. Men may possibly believe that Christ redeemed them, and all mankind; and not believe, that Christ by the grace of God tasted death for every man, or for every one, to wit, of mankind; I mean, they may receive, and hold this weighty and fundamental truth, not because God thus speaks in his word; but because the Church, or a part thereof is of that mind: And if that part had been, or should be of another mind, these men might, or may be of another belief also. But they are indeed godly persons, whose faith stands not in the wisdom of men, but in the Power of God; in the Gospel of Christ, *which is the power of God unto salvation, to every one that believeth,* 1 Cor. 2. 1—5,



with *Chap. 1. 17, 18, and Rom. 1. 16.* The Jews at *Berea* were noble indeed, in that they received the word with all readiness, searching the Scriptures, whether those things (declared to them by *Paul* and *Silas*) were so. Therefore many of them believed, *Act. 17. 10—12.* And that believing on Christ, which is a branch of the mystery of godliness, is a believing on him according as he hath been preached by the Apostles, whom he sent into the world, as the Father sent him, *1 Tim. 3. 16. 2 Cor. 1. 24. Job. 17. 18—20.* [ See to this purpose what our Brother hath said, more largely, in his Book entitled, *Vain-worship, &c.* ]

But because men may have, and too many have a dead faith, *Jam. 2. 17, 20, 26,* and may believe in vain, *1 Cor. 15. 2,* and receive the grace of God in vain, *2 Cor. 6. 1.* Therefore, that believing which renders a man a godly man, is such a believing on Christ, as is with the heart; according to that, *If thou shalt believe in thine heart that God hath raised Christ from the dead, thou shalt be saved: for with the heart man believeth unto righteousness,* *Rom. 10. 8—10,* or with the whole heart, as *Act. 8. 37.* Now a man is said to do a thing with the heart, when he doth it unfeignedly, *Jer. 3. 8,* And he doth believe with the heart, or with all the heart, who hath faith unfeigned, as *1 Tim. 1. 5,* and *2 Tim. 1. 5,* or who believes to the saving of the soul, *Heb. 10. 39. 1 Pet. 1. 9,* when his heart and soul is puri-



purified there-through, and he is renewed in the spirit of his mind, and reconciled to God, through the Ministry and Word of Reconciliation, to wit, *that God was in Christ reconciling the world to himself, not imputing their trespasses unto them, Act. 15. 9. 1 Pet. 1. 21, 22. 2 Cor. 5. 19, 20, and 6. 1.* And this leads us unto another particular, *viz.*

3. The godly man, or true worshipper, is such an one as loves Jesus Christ, and God in him, above all other persons and things whatsoever; that gives him the heart, and prefers him above his chiefest joy; unto whom the Father hath given the pre-eminence in all things, *Matth. 10. 37, 38. Luk. 14. 26—33.* They are indeed of the circumcision, who worship God in the Spirit, and rejoyce (rightly) in Christ Jesus, &c. that count those things loss for Christ, which were gain to them: And for the excellent knowledg of him, suffer the loss of all things, and count them but dung, that they may win him, and be found in him, not having their own righteousness, &c. *Phil. 3. 1, 3, with verse 7—9.* And this loving the Lord our God, aptly follows the former: *For faith worketh by love, Gal. 5. 6.* We have known and believed the love that God hath to us. God is love (and hath manifested himself so to be, in sending his Son the Saviour of the World): —hereby (through his love known and believed), is our love (to him also) made perfect: —*We love him, because he first*

loved us, 1 Joh. 4. 14—16, 17—19. How can men love him heartily, who first believe not that he hath loved them? And how can they know and believe that he hath first loved them, unless they believe that Christ is indeed the Saviour of the World? *John* 3. 14—16, 17. *Eph.* 2. 4, 5. *Tit.* 3. 3, 4, 5. Now this love to God in Christ doth include and contain summarily all godliness; or right fear and worship of him. Hence whereas God, upon mount *Sinai*, in the first table of the Law, branched forth all godliness in four Commands; Our Saviour sums up all therein enjoined in this, *Thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy mind, or understanding, and with all thy strength*, *Exod.* 20. 3—11, with *Matth.* 22. 36—38, and *Mark* 12. 29, 30, 33, and which love is sometimes included in believing on the name of Jesus Christ: because therein, the heart is purified to the unfeigned love of God, 1 *Joh* 3. 23, and this love is the fulfilling of the Law towards God. And indeed, this love which is wrought by faith is such, as leads to, and includes in it Obedience unto God, and keeping his Word and Gospel, and his Commandments therein given to us. Hence whereas in one place it is said, *In Christ Jesus neither circumcision availeth any thing, nor uncircumcision, but faith, which worketh by love*. In another place it is thus; *Circumcision is nothing, and uncircumcision is nothing, but the keeping of the Commandments*

of

of God, Gal. 5. 6, with 1 Cor. 7. 19, For this is the love of God, that we keep his Commandments, and his Commandments are not grievous, 1 Joh. 5. 2, 3, Hereby we know that we know him, (own, delight in, and love him, 1 Cor. 8. 3.) if we keep his Commandments. He that saith, I know him, and keepeth not his Commandments, is a liar, and the truth is not in him: But whoso keepeth his word, in him verily is the love of God perfected: hereby know we that we are in him, 1 Joh. 2. 3—6, He that hath my Commandments, saith our Saviour, and keepeth them, he it is that loveth me:—Again, Jesus answered and said, If any man love me, he will keep my word:—He that loveth me not, keepeth not my sayings, Joh. 14. 15, 21, 23, 24. Yet again he saith unto his Disciples, Ye are my friends, or lovers of me, if ye do whatsoever I command you, Joh. 15. 5, 10, 14, 15. Love without dissimulation, or unfeigned love, is expressed and exercised, in abhorring that which is evil, and cleaving unto that which is good, Rom. 12. 9. Deut. 7. 9—11, and 10, 12, 13, and 11, 1, 13, 22, and 13. 3, 4, and 19. 9, and 30. 6—8. Josh. 22. 5. Neh. 1. 5.

4. And so the godly man is such an one as doth, in faith and love, live godly in Christ Jesus, 2 Tim. 3. 12, and is in all designing and aiming at the glory of God, and profit of men, 1 Pet. 4. 11. 1 Cor. 10. 31—33, and exercises himself in and unto godliness, in all Acts of pure  
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and undefiled Religion before God and the Father; in watching daily at wisdoms gates, and waiting at the posts of her doors: reading the Scriptures, praying unto God in the name of Christ; offering the sacrifice of praise unto God continually by Christ, even the fruit of the lips, confessing to his name; *Visiting the fatherless and widow in their affliction, and keeping themselves unspotted from the world, &c.* Psal. 32. 6. Prov. 8. 32—34, 35. Heb. 13. 15, 16. Jam. 1. 27. To some of which we may speak more afterwards. Thus we have spoken somewhat to the good or godly man, in an active consideration.

2. We come now to speak somewhat to the godly man, in a passive consideration: And so, he is such an one as is accepted, owned, and favoured of God: God loves such an one with a peculiar manner of love, with a delightful, distinguishing, well-pleased love. Indeed *the Lord is good to all*, or as the vulgar translation hath it, *is loving to every man*, Psal. 145. 8, 9. He loves the world of mankind, while it is the day of his grace and patience; and so such as are sinners, and ungodly ones; and hath brightly, and without controvesie, manifested that he so doth, in sending his Son into the world, not to condemn the world, but that the world through him might be saved. *God so loved the world, that he gave his only begotten Son*, Joh. 3. 16, 17. *While we were yet without strength, in due time Christ*  
died

died for the ungodly : for scarcely for a righteous man will one dye, yet peradventure for a good man some would even dare to dye : But God (not only commended, but) commendeth his love towards us, in that while we were yet sinners, ( unrighteous and evil ones ), Christ dyed for us, Rom. 5. 5, 6—8—10, he loveth his enemies, and such as are haters of him, and disobedient to him : Hence our Saviour propounds his example herein to his Disciples, to be imitated by them : I say unto you, saith he, love your enemies, bless them that curse you, &c. that ye may be the children of your Father which is in heaven, Matth. 5. 44, 45. Luk. 6. 27—36, He so loves all men, while it is to day, that he would have all men to be saved, and to come to the knowledg of the truth, 1 Tim. 2. 4—6. He is not willing that any one should perish, but that all should come to repentance, 2 Pet. 3. 9. He hath no pleasure, none at all, neither secret nor revealed, in the death of the wicked (indefinitely considered), but that the wicked turn from his way, and live, as he hath both said and sworn ; and now actually given his Son to be a witness of the truth and certainty hereof, Ezek. 18. 23—32, and chap. 33. 10, 11, with Isa. 55. 4—6, 7. And our Lord Jesus is the Son of the Father in trvth and love : and hath evidenced himself to be a lover of all, in that he hath died for them, and is risen again for their justification. To this purpose the Apostle Paul speaks, when he saith, *The love of Christ constrain-*

*eth us, because we thus judg, that if one died for all, then were all dead : ( As all men were become through the disobedience of the first man, Rom. 5. 12. ) And he died for all, ( for all of mankind that were thus dead ), that they which live should no longer live unto themselves, but unto him that died for them, and rose again, 2 Cor. 5. 14, 15, with 1 Joh. 3. 16.*

But though God and Christ love all men, while they are joyned to all the living, yet not with a love of delight and complacency, but with a love of merciful kindness, *Psal. 117*, with kindness, pity, and compassion, *Tit. 3. 3, 4*, with a love of benevolence, or well-willing ; God hath good will towards men, *Luk. 2. 10, 11—14*, And his grace brings salvation to all men, that they might be saved, *Tit. 2. 11*, with *Joh. 12. 47*. But yet, as is said, he delights not in them, while they continue in ignorance and unbelief, and in disobedience to his glorious Gospel : No, *He hateth all the workers of iniquity*, ( as with respect to a love of delight ), *Psal. 5. 4—6*. and so some mens elect, they speak of, which, as they say, are such, while they are disobedient and gainsaying to the Gospel. And they that say God delights in, or loves with distinguishing and well-pleased love, such as are evil doers, they weary the LORD. with their words, *Mal. 2. 17*. For though he is lovingly kind to such, *Psal. 36. 7*, *Yet his delight is not in them*. But all Christs delight, ( and the same we may say of Gods ) is in the Saints that are in the earth, and  
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in the excellent ones, *Psal.* 16. 2, 3, and 149. 1—4. And so indeed, the good and godly man is one whom he favours with the favour he bears to his people, *Psal.* 106. 3—5. So the Pious or Holy man is one whom God favoureth, as *Psal.* 86. 2. margin. And the *Psalmist* directing himself to the Sons of men, saith, *But know* (take notice of this) *the LORD hath set apart him that is godly* (none of you who love vanity, and seek after leasing) *for himself*: He hath separated them from others, and loves them only (I speak as to adult ones) with a distinguishing and peculiar manner of love, *Psal.* 4. 2, 3. Indeed he loves these persons, as before we have said, with a love of compassion and kindness, before they were godly, for he is the first lover, *1 Joh.* 4. 10, 19. But now he loves them with another manner of love, *1 John* 3. 1, not that there is any change in him, *for he is the LORD, he changeth not*, *Mal.* 3. 6. *With him is no variableness, nor shadow of turning*, *Jam.* 1. 17. But the change is in them: for though they be the same persons that they were before; yet not the same manner of persons that they were before; their state and condition is altered, they have passed out of death into life; out of a state of wrath and condemnation, into a state of the favour of God: As our Saviour saith of the godly man, or true honourer and worshipper of God and Christ: *Verily, verily, I say unto you, he that heareth my word, and believeth on him that sent me, hath ever-*  
last.

*lasting life, and shall not come into condemnation, but is passed from, or out of death into life, Joh. 5. 24, with Chap. 3. 36. 1 Joh. 3. 14. And so they are loved with a following love, with a love that is consequential, in order of nature, to their being godly persons, or sincere believers in, and lovers of Christ, and God in him, or righteous ones: For the righteous LORD loveth righteousness, (and therefore he loveth the righteous), his countenance doth behold the upright, Psal. 11. 7, with Heb. 1. 9. Psal. 146. 8. I love them, saith the Wisdom of God, that love me, to wit, with another manner of love than that wherewith he fore-loved them, Prov. 8. 17. To the same purpose also our Saviour oftentimes speaks to his Disciples: As, he that hath my Commandments, and keepeth them, be it is that loveth me: and he that loveth me, shall be loved of my father, and I will love him, and will manifest myself unto him: And again he saith, If any man love me, he will keep my word, my sayings, and my Father will love him, &c. Joh. 14. 21, 23, 24. To the same purpose also he speaks unto his Disciples again, and saith, The father himself loveth you, because ye have loved me, and have believed that I came forth from God, Joh. 16. 27, and 17. 23, and chap. 3. 36, with many other places that might be instanced; which plainly shew unto us, that Gods delightful love towards men is consequential to mens faith and love: If any man love God, the same is known of*



of him, *1 Cor. 8. 3. 2 Tim. 2. 19.* Now thus is the godly man favoured and priviledged: God loves him with a delightful, distinguishing love, with such manner of love, as wherewith he loves his Son, though not with the same degree, *Joh. 17. 23.* And Christ loves him with the same manner of love, as wherewith he loves his Father, *Joh. 15. 9, 10.* And therefore he must needs be a truly happy and blessed person: for he exercises himself unto that which is *profitable unto all things, having the promise of the life that now is, and of that which is to come.* This is a faithful saying, and worthy of all acceptation, *1 Tim. 4. 7, 8, 9,* and chap. *6. 6,* *The LORD God is his Sun and shield, he will give grace and glory: no good will he withhold from them that walk uprightly: from the good godly man. O LORD of hosts, blessed is and shall be the man that trusteth in thee,* *Psal. 84.* We might have spoken enlargedly unto the Blessedness of the godly man: But what hath been said in general thereto, shall suffice in this place, and for this time. And so much for the first part of the explication of the good man; in which we have spoken to him, as good signifies pious, godly, and so as he is considered more directly towards God.

2. We have next to consider and speak unto the good man, as he is so towards men; and so, he is, as it is rendred also in the margin, the merciful man, the gracious, kind, loving, and charitable

table man: And so we shall consider him as to his heart, word, and conversation.

1. As to his heart; he is one who is an hearty lover of men; he is such an one as hath purified his soul, in obeying the truth through the Spirit, unto the unfeigned love of the brethren, in a general and special consideration, *1 Pet. 1. 21, 22, 23.* And is begotten to that love of men and brethren, from the Knowledge of Gods first love; that great love wherewith he loved them, even when they were dead in sins, *Eph. 2. 4, 5.* *Beloved,* saith the Apostle *John*, *let us love one another, for love is of God, and every one that loveth, is born of God, and knoweth God: he that loveth not, knoweth not God; for, or that God is love. In this was manifested the love of God towards us, because that God sent his only begotten Son into the world, that we might live through him — Beloved, if God so loved us, we ought also to love one another, 1 John 4. 7, 8, 9 — 11 — 14.* Now this love of God, known and believed, is that which is the principle of the good mans hearty love to his neighbour, even to mankind generally, *1 Joh. 4. 14 — 16, 17.* The end of the Commandment is charity, or love, out of a pure heart, and good conscience, and faith unfeigned, *1 Tim. 1. 5.* And so the good man is an heartily loving man.

1. He is such an one as loves all men, yea the worst of them, while it is the day of Gods grace and patience towards them; and his hearty desire

fire is for the good and salvation of them; he is bowelly affected towards them, and honours all men, 1 *Pet.* 2. 17. Knowing with what a price they were redeemed, even with the precious blood of Christ, who by the grace of God tasted death for every man, 1 *Tim.* 2. 6. *Heb.* 2. 9. He loves not them only who are of his company, or who love him; for so may such do as are no good men, even publicans, sinners, &c. *Matth.* 5. 46, 47. *Luk.* 6. 32--34. But the good man is such an one as loves all men, 1 *Thes.* 2. 13, with chap. 3. 12. Those that have been taught by, and learnt of Christ, as the truth is in Jesus, do love their enemies: To this our Saviour exhorts his Disciples, saying, *I say unto you that hear, love your enemies, &c.* And again he saith, *Love ye your enemies, and do good, &c.* *Luk.* 6. 27--35, 36. Though the good man cannot delight in the haters of the Lord, and such as are enemies to him, *Psal.* 139. 19--21. Yet he is mercifully affected towards them, *Rom.* 10. 1, and is herein a follower and imitator of God, who is a lover of all, as is before said: But how can they love all men; or any man unfeignedly, who believe that God positively hated the most of men before they were born, and never gave his Son to dye for them? *Do men gather grapes of thorns, or figs of thistles?*

2. The good man, the gracious and merciful man is such an one also as loves them that are  
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of the household of faith, with a pure heart fervently; being born thereto, not of corruptible seed, but of incorruptible, 1 *Pet.* 1. 22, 23, and he is taught of God so to do, 1 *Thes.* 4. 9, 10, he loves them firstly and fundamentally, as the subjects of Christs Redemption, and Objects of Gods kindness and love to manward; and this love, or charity never fails, 1 *John* 4. 7, 8, 9, 10, 11, 12 - 14. 1 *Cor.* 13. 8, and he loves them with a delightful love, who know and heartily believe the love of God: every one that loveth him that begat, loveth him also that is begotten of him, 1 *John* 5. 1. And the overseer ought to be, and the good Minister is a lover of good men, *Tit.* 1. 7, 8.

2. We have to consider the good man, as to his Word and Confession; and so he doth hold fast, and forth the word of Life, the good Word of God; and so shines as a light in the world, *Phil.* 2. 12, 13---16, *With the heart man believes unto righteousness, and with the mouth confession is made unto salvation*, to the saving of a mans self, and others also, *Rom.* 10. 8---10, with 1 *Tim.* 4. 16. And as to our present occasion, and the subject of our present lamentation, we may truly affirm of our brother, now with the Lord: he was a good man, a good Minister of Jesus Christ, nourished up in the words of Faith and good Doctrine, as 1 *Tim.* 4. 6. And one that brought unto others the good Doctrine of the Lord; as *Prov.* 4. 1, 2. And so,

1. He did in word Preach, and proclaim good and glad tidings to the Sons of men, and was herein an imitator of his master, the perfectly good man, who was anointed to Preach glad tidings; and who went up and down so doing, *Luk. 4. 18.--22, and chap. 8. 1*; so did this his servant, of whom it may be said as *David* did of *Abimaaz*, he was a good man, and brought good tidings, *2 Sam. 18. 27*, he Preach'd the Gospel of peace, and brought glad tidings of good things, *Rom. 10. 14, 15*, His great work was to proclaim the grace of God in Christ to the world of mankind; to wit, *That God so loved the world, that he gave his only begotten Son, that whosoever believeth in him, should not perish, but have everlasting life. That God sent not his Son into the world to condemn the world, but that the world through him might be saved, Joh. 3. 16, 17.* That Christ came not to condemn the world, or to destroy mens souls; but to save them, to save the world, *Joh. 12. 47. Luk. 9. 54--56*, That he came into the world to save sinners, *1 Tim. 1. 15*, That he died for the ungodly and unrighteous ones, *Rom. 5. 6. 1 Pet. 3. 18*, That he gave his flesh for the life of the world, *Joh. 6. 51*, And died in love for all, even for all of mankind that were dead; and tasted death by the grace of God for every man, and rose again for their justification, *2 Cor. 5. 14, 15. Heb. 2. 9. Rom. 4. 25, with chap. 3. 23, 24*, And gave himself a ransom for all men: And is the pro-

propitiation for the sins of the whole world that lieth in wickedness, *1 Tim.* 2. 6. *1 Job.* 2. 2, with chap. 5. 19, And is the Saviour of the world, *Job.* 4. 42. *1 Job.* 4. 14. And that, as in the former appears, The Lord is not willing that any should perish, but that all should come to repentance : And therefore his grace in due time, brings salvation unto all men, *2 Pet.* 3. 9. *Tit.* 2. 11. And thereby it appears, that God hath reprobated no man before he was born; but any one, while it is called to day, may by the grace of God be saved. To which end the Bread of God cometh down from Heaven, and giveth life to the dead world : He so cometh down, that any man may eat thereof, and not dye, *Job.* 6. 32, 33, 50. And Christ is *the light of the world, the true light that lighteth every man that cometh into the world*, *Joh.* 1. 9, and chap. 8. 12, And he is the light of the world, that he might be for salvation to the ends of the earth; that all the ends of the earth might look unto him, and be saved, *Job.* 8. 12, with *Act.* 13. 47. *Isa.* 45. 22, That whosoever believeth with the heart on the name of Christ; on that good report given of him in his Gospel, to wit, that he is indeed the Saviour of the world, shall not perish, but have everlasting life : for he who is the Saviour of all men, is especially the Saviour of them that believe that he is the Saviour of all men, *Job.* 1. 12. *1 Tim.* 4. 10. That men that formerly were not of the elect, or chosen generation,

ration, may be made of it: They may pass from death to life, and they do so, who hear Christ's word, and believe on him that sent him, *1 Pet.* 2. 9, 10. *John* 5. 24. That men are elected, or chosen to salvation, in the sanctification of the Spirit, and belief of the Truth, *2 Thes.* 2. 13. That to such as hear Christ's voice and follow him, (that continue so doing) Christ gives eternal Life; and they shall never perish, neither shall any pluck them out of his hand: But he will keep them in peace, and raise them up at the last day; and make them partakers of the inheritance of the Saints in Light, *John* 10. 27--29. *Isa.* 26. 2, 3. *John* 6. 40. And they shall reign on the earth, when the Lord, according to his promise, makes new heavens, and a new earth, wherein dwelleth righteousness, *Rev.* 5. 8--10. and *Chap.* 20. 4--6. *2 Pet.* 3. 12. 13.

These and such like Truths, our Brother . founded forth with great plainness of speech, and made a good confession hereof; before many ear-witnesses; many whereof are yet alive, who can set their seal to the truth hereof. As also these things may be seen and read in his Books, whereof he wrote many: In most of which he asserted these Truths; and in some of them, he contended earnestly for the common salvation, against those that consented not unto, but opposed the wholesom words of our Lord Jesus Christ; who though they had a zeal  
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of God, yet not herein according to knowledge. But he was not ashamed of the Gospel of Christ, but fought the good fight of Faith, against all that limited, and opposed the joyful sound; he stood up in word and writing, in the defence and confirmation of the Gospel; and was valiant (not for unnecessary ceremonies, or mens traditions, injunctions, and impositions, but) for the word of Truth, the Gospel of our Salvation, upon the earth: for the which he gave not place by subjection not for an hour, that the truth of the Gospel might continue with us, as *Gal. 2. 5.*

2. He was also a good man and Minister, in his word and confession; one that did not deceive the people, (as *John 7. 12.*) he did not daub up men with untempered mortar, as many false Prophets formerly did, and too many Teachers at present do: He did not speak smooth deceitful things, however he was slanderously reported by some so to have done. He did neither say, that all that Christ died for, shall be eternally saved; as some do, contrary to the Scriptures, *Rom. 14. 15. 1 Cor. 8. 11. 2 Pet. 2. 1, 2*: nor that because Christ died for all, therefore men might live as they list, and do whatsoever is right and good in their own eyes: But he asserted, *That Christ therefore died for all, that they which live, should no longer live unto themselves, but unto him that died for them, and rose again, as 2 Cor. 5. 15. That Christ gave*



gave himself for us, that he might redeem us from all  
 iniquity, and purifie unto himself a peculiar people,  
 zealous of good works, Tit. 2. 14. Gal. 1. 4. He  
 did not insinuate unto men, that they might be  
 of the elect, who are foolish, disobedient, decei-  
 ved, serving divers lusts and pleasures: But as-  
 sured them, that God's elect are holy and beloved,  
 Col. 3. 12. That the chosen generation, is an holy  
 nation, a peculiar people, called out of darkness, into  
 Gods marvellous light, 1 Pet. 2. 9. He did not de-  
 clude and destroy mens Souls; with telling them;  
 that however they demeaned themselves, and  
 how wickedly and profanely soever they lived,  
 yet when God's time came, if they belonged to  
 him, he would bring them in to believe by an ir-  
 resistible power: But from God's testimony assu-  
 red men, That they might resist the Truth, 2 Tim.  
 3. 8. Resist the Holy Spirit, Acts 7. 51, refuse to  
 come to Christ, when he was gathering them:  
 Though he knew no man could come to Christ,  
 except the Father draw him; yet he also knew and  
 declared, That such as he drew, might possibly not  
 come, Job. 5. 40. Matt. 23. 37. Job. 6. 44; with  
 chap. 12. 32. Hos. 11. 4, 5. He did not perswade  
 his hearers, That such as heard him, and held that  
 Christ died for all, should necessarily inherit eter-  
 nal Life: For he well knew, that men might hold  
 the Truth in unrighteousness, Rom. 1. 18. Be-  
 lieve in vain, 1 Cor. 15. 2. Receive the grace of  
 God in vain, 2 Cor. 6. 1, 2. And therefore ad-  
 monished them so to receive the love of the truth,

as to be saved and sanctified thereby, or otherwise they would be condemned in conclusion: *For without holiness, no man shall see the Lord, 2 Thes. 2. 13-12. Heb. 12. 14.* He did not sow pillows under mens elbows, by perswading them, that if they were once in Christ, they shall certainly have peace in conclusion, however they behave themselves; he did not tell them, that such as are once the Sons of God, shall infallibly remain in his special favour, and can never fall away totally, or finally: But declared to them that were in Christ, That if a man abide not in him, he will be cast forth as a branch, and be withered, and will be gathered, and cast into the fire, and be burned, *Job. 15. 6.* That such as were of the elect Generation, in an eminent consideration, and Fathers in Christ, may possibly become reprobates, *1 Cor. 9. 27.* That such as God loved, or were beloved of him, if they forsake him, he will cast them off for ever, *2 Sam. 12. 25,* with *1 Chron. 28. 9. Hos. 9. 15.* And therefore he exhorted the believers, that with purpose of heart they would cleave unto the Lord; for he was a good man, &c. as was said of *Barnabas, Act. 11. 23, 24.* In a word, he did preach the Gospel, and all the glad tidings therein contained, to allure, and prevail with men to come in unto, and believe in Christ: and yet so declared the Gospel, that men might not continue in sin, or turn again to folly, because grace abounded, or that grace might abound: But he spake the things that become sound doctrine: He

He preached the word, and was instant in season, out of season ; and did therewith reprove, rebuke, exhort, with all long-suffering and Doctrine, as, *2 Tim. 4. 2.* And thus we have given some account of this good man, and Minister of Christ, who is lately removed from us, more particularly, as to his Word, Doctrine, and confession.

3. Consider we the good man as to his Conversation to manward. And so,

1. The good man, more generally, is such an one, as hath a good conversation in Christ ; whereof Christ, as declared in the Gospel, is the *Alpha* or Principle, the way ; and the *Omega*, or end . And so, he hath his conversation as becometh the Gospel of Christ, it being begotten thereby, regulated according thereto, and to the teachings thereof : And in which, he is doing all for the Gospels sake, that it might be known, embraced, and in all things adorned by him, *Tit. 2. 10, 11, 12, 13, 14.* *1 Cor. 9. 23.* Or, he is in this respect a good man, who can truly say with the Apostle *Paul*, his rejoycing is this, the testimony of his Conscience, that in simplicity, and godly sincerity, not by fleshly wisdom, but by the Grace of God, he hath had his conversation in the World, and more abundantly towards the Believers, *2 Cor. 1. 12.* And so hath a good report of all men, and of the Truth it self, *Act. 22. 12, Job. 3. 12,* that gives none offence to any, whatever any man may take at him ; but thinks of, and pursues *whatsoever things are true, whatsoever*

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*things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report, &c. Phill. 4. 8.* And in short, the good man is such an one, as doth so receive the grace of God which brings salvation to all men, which is the true Teacher, that he obeys and observes its teachings in the main, so as *denying ungodliness and worldly lusts, he lives soberly righteously and godly, in this present world. Thus looking for the blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ, as Tit. 2. 11—13.* and demeanes himself blamelessly, and harmlessly, so as none can find any occasion against him, except in the matters of his God, as they said of *Daniel, Chap. 6. 4, 5. Phil. 2. 12, 13, 14, 15, 16.*

2. More particularly, The good man, as to his conversation towards, and amongst men, is the pitiful, compassionate, and kind man, the man of kindness, as *Isa. 57. 1.* Or he is, as is here expressed in the Margin, as we have said before, the merciful man : One that hath not only bowels of mercy, (for a man may shut up them, 1 *Joh. 3. 17.*) but also works of mercy. So good and just are distinguished one from another, *Luk. 23. 50.* The Righteous man, as distinguished from the good, is such an one as gives to others their due, and expects from them, and requires of them what is due to himself : But the good man is the mercifully kind beneficent man ; he is such an one as gives to others, where he is not by Law obliged,

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and exacts less from others than of right appertains to him; yea, remits and forgives such as have sinned against him, or are debtors to him, when their necessity or importunity requires, *Rom. 5. 7.* Yea, he is one that doth all the good he can, or exerciseth himself in all goodness, *Ephes. 5. 9.* does good unto all, according as he hath opportunity, especially to the household of Faith, *Gal. 6. 10.* Follows that which is good amongst the believers, and towards all, *1 Thes. 5. 15.* And so he is one,

1. That visits the sick, clothes the naked, feeds the hungry, forgets not to shew kindness to the stranger, is charitable, and open-handed towards such as are in affliction and want; and lendeth to such as would borrow of him, when, and as it is in the power of his hand, *Prov. 3. 27, 28.* he is gracious, and full of compassion: A good man sheweth favour, and lendeth; he disperses, and gives to the poor, his righteousness: mercifulness, and alms-giving, remaineth for ever: his horn shall be exalted with honour, *Psal. 112. 4—9* with *2 Cor. 9. 8—10.* He is all the day merciful, and lendeth, and his seed is in the blessing, *Psal. 37. 23—26.* There are some indeed that say they have faith, and yet are without the works of Faith, and labour of love; and then their faith is dead, and themselves are vain. *What doth it profit, my Brethren, saith the Apostle James, though a man say he hath faith, and have not works, can faith save him? If a brother or sister be naked*

destitute of dayly food, and one of you say unto them,  
 depart in peace, be ye warmed and filled, notwithstanding ye give them not those things which are need-  
 ful to the body: what doth it profit? Even so faith,  
 if it have not works, is dead, being by it self, Jam.  
 2. 14,—26. But the faith of the good man,  
 worketh by love, and by works of mercy and cha-  
 rity. He considereth the poor and needy, dealeth his  
 bread to the hungry, bringeth the poor that are cast  
 out, to his house; covers the naked, and hides not  
 himself from his own flesh: but draws out his soul to  
 the hungry, and satisfieth the afflicted soul, as Isa. 58.  
 7,—10. Gives a portion to six, and also to seven,  
 and is not weary of well doing; for he knows he shall  
 reap in due time, if he faint not, Gal. 6. 3,—10.  
 Yea, If his enemy hungers, he feeds him; if he  
 thirsts, he gives him drink: And is not overcome of  
 evil, but overcomes evil with good, Rom. 12. 20, 21.  
 He also forbears such as have trespassed against  
 him, and forgives them, when they say it repents  
 them, and that till seventy times seven. To all  
 this goodness, our Saviour exhorts his Disciples  
 and followers, saying, Give to every man that ask-  
 eth of thee, and from him that would borrow of thee,  
 turn not thou away.—Love ye your enemies, and do  
 good, and lend, hoping for nothing again, and your  
 reward shall be great, and ye shall be the children of  
 the highest: for he is kind unto the unthankful, and  
 to the evil: Be ye therefore merciful, as your father  
 is merciful. And ye shall not be judg-  
 ed; condemn not, and ye shall not be condemned:  
 forgive

forgive, and ye shall be forgiven: Give, and it shall be given unto you, good measure, pressed down, and shaken together, and running over, shall they give into your bosom: For with the same measure that ye meet withal, it shall be measured unto you again, Luk. 6. 27—38, with Matth. 5. 42—48. These are the works which the good man doth, and exercises himself in, even the works of mercy and charity, which are frequently in Scripture called *good works*, Act. 9. 36, 39. 1 Tim. 2. 10, and chap. 5. 10, and 6, 17, 18. Tit. 3. 1, 8, 14. Heb. 10. 24.

2. The good, the merciful man, is one that is good towards, and (as far as he is capable) doth good to, and for such as he never saw. also, nor had opportunity to converse with: yea he stands before God, and comes boldly to the throne of grace, to speak good for all men, and to turn away Gods wrath from them, as he said of himself, Jer. 18. 20. He doth good to all men, as he hath opportunity, in desiring of, and praying to him who is good to all, for what may conduce unto their best good: As the Apostle Paul saith of himself, (as with respect unto Israel, who being ignorant of Gods Righteousness, submitted not thereto, but went about to establish a righteousness to themselves, and who were generally enemies to, and persecutors of him; yet, saith he) *My hearts desire, and prayer to God for Israel is, that they may be saved* Rom. 10. 1. Yea for Agrippa and Bernice, and those

those Gentiles that were with him, he thus votes, *I would to God, saith he, that not only thou, but also all that hear me this day, were both almost and altogether such as I am, except these bonds, Acts 26. 29.* Yea the good man doth good to them that hate him, and prays for them that despitefully use him, and persecute him, *Matth. 5. 43, 44—48. Luk. 22. 33, 34. Act. 7. 60, He makes supplications, prayers, intercessions, and giving of thanks for all men: for Kings, and all that are in authority, &c.* And that, not simply, because God commands them so to do, much less because of an humane injunction; but because he knows that this is good and acceptable in the sight of God our Saviour: who will have all men to be saved, and to come to the knowledge of the truth; believing there is one God, and one Mediator between God and men, the man Christ Jesus: who gave himself a price of redemption for all—Hence he every where, in private, as well as in publick, lifts up holy hands without wrath and doubting, *1 Tim. 2. 2—4—6—8.* He makes use of his Advocate for any man that sins, even of Jesus Christ the righteous, believing he is the propitiation for his sins, and not for his only, but also for the sins of the whole world, while it is called to day, *1 Joh. 2. 1, 2,* yea when he prays directly for the Israel of God, yet the end is for the good of the world, *1 King. 8. 59, 60. Psal. 67. 1—3. Joh. 17. 20, 21—23.* And when he imprecates judgments upon the haters of, and

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enemies to *Zion*; yet it is, while it is the day of Gods grace and patience, for their good, that they might seek the name of the LORD, and know that *he whose name alone is Jehovah, is the most high over all the earth*, Psal. 9. 20, and 69. 22, 23, with Rom. 11. 8—11. Psal. 83. The good man is every mans friend, and no mans foe: As also further appears in the next particular, that is to say,

3. The good man, who is so in his conversation towards men, is the man of peace, the quiet, peaceable, and peace-making man; *Who, if it be possible as much as in him lieth, lives peaceably with all men*: yet so, as in following peace with all men, he also followeth *holiness*, without which no man shall see the Lord, Heb. 12. 14. And who especially follows peace with them that call upon the name of the Lord out of a pure heart, 2 Tim. 2 22—25. And so the good man here is opposed unto the briar and thorn spoken of in this Micah 7. 4, namely, he is opposed to such as are like to the pricking briar, and grieving thorn, Ezek. 28. 24, to wit, to such as are for strife and contention, and who thereby disquiet and grieve, and even break the hearts of such as are for Peace and Concord. And indeed, his conversation is a good conversation, who leaves off, and abstains from strife and contention, and demeans himself as peaceably as he can towards all that he hath to converse with. To this purpose the Apostle *James* speaks, saying, *Who is a wise man,*  
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and endued with knowledg amongst you? let him shew out of a good conversation his works with meekness of wisdom. But if ye have bitter envying, and strife in your hearts, glory not, and lye not against the truth. This wisdom descends not from above, but is earthly sensual, devilish: for where envying and strife is, there is confusion, and every evil work Jam. 3. 13, 14, 15, 16. Where the Apostle gives us plainly to understand, that a good conversation is opposed to the living in envying, strife, and contention; and so signifies a peaceable, quiet conversation: for indeed, such as are for wrangling, quarrelling, and contention, are led by that wisdom that is from beneath: But the good man is led by that which is from above: And the wisdom that is from above, is first pure, then peaceable, gentle, and easie to be intreated, full of mercy and good fruits, without partiality, and without hypocrisie. And the fruit of righteousness is sown in peace of them that make peace, Jam. 3. 17, 18. So the Apostle Peter opposes the good, to the forward, sharp, and quarrellous, and contentious, and so gives us to understand, it signifies as is before said, the mild and peaceable man, 1 Pet. 2. 18. Again, the same Apostle signifies to us, that the seeking peace is included in, or is a branch of doing good, when he saith, He that will love life, and see good days—let him depart from evil, and do good, let him seek peace, and ensue, or pursue it.—And who is he that will harm you, if ye be fol-

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lowers of that which is good? 1 Pet. 3. 9—11—13, with Psal. 34. 11—14. The good man is a man of peace, the man that lives peaceably with all, and that seeks to make peace between those between whom there is discord and variance, as he hath opportunity so to do, Psal. 120. And herein he is like unto, and an imitator of the Lord, who is infinitely good: *Blessed are the peace-makers* (saith our peace-maker, the Prince of Peace, the King of Peace, the Lord of Peace) *for they shall be called the Children of God*, Matth. 5. 9. Heb. 7. 1, 2. 2 Thes. 3. 16.

4. And lastly as to this : The good man knowing, *that there is not a just man upon the earth that doth good, and sinneth not*, Eccles. 7. 20. and that in many things he offends, *Jam. 3. 1, 2. And if he saith he hath no sin, he deceives himself, and the truth is not in him*, 1 Joh. 1. 8. That he cannot understand his errors, they are so many and frequent; and that not only in his ordinary conversation in the world, but also in his spiritual and religious exercises; when he would do good, he is convinced that evil is present with him: When he walks in the light, as God is in the light, he needs cleansing by the blood of Jesus, 1 Joh. 1. 7. When he exercises himself about holy things, there is not only imperfection in them, but pollution cleaving to them, *Exod. 28. 38*, His spiritual sacrifices are only acceptable to God by Jesus Christ, 1 Pet. 2. 5. That he is an unclean thing, and all his righte-

righteousness<sup>es</sup> (as from him) are as filthy rags, *Isa.* 64. 6. That God might righteously blot out, or wipe out his good deeds, his godlinesses, or kindnesses for the house of God, and for the observations thereof, and punish him for the iniquities cleaving thereto, *Nebem.* 13. 14, 22. And that if God should enter into judgment with his Servants, with those who are truly, and indeed his servants, his servants, and the children of his handmaid, no man living could be justified in his sight, *Psal.* 143. 2, with *Psal.* 116. 16, and 130. 1—4, 5. And the nearer he comes to God, the more unclean he appears to himself, *Isa.* 6. 1—5, so as to abhor himself, and repent in dust and ashes, *Job* 40. 4, 5, and 42. 4—6, with chap. 1. 1, 8, and 2, 3, *For even his comeliness is turned in him into corruption,* *Dan.* 10. 8. Therefore though he be righteous, yet he lifts not up his head, *Job* 10. 15, with chap. 1. 1, 8. Though he knows nothing by himself, he is not hereby justified, *1 Cor.* 4. 4. He proclaims not his own goodness, as most men do, *Prov.* 20. 6. But as he prays day by day for daily bread, so also for forgiveness of, and cleansing from his sins, *Luk.* 11. 3, 4. He trusts not in himself, that he is righteous, as the proud Pharisee doth, *Luk.* 18. 9—12, but trusts in the mercy of God for ever and ever, *Psal.* 52. 8. And when he exercises himself to Piety and Goodness, yet he looks for the mercy of our Lord Jesus Christ unto eternal life, *Jude* 20, 21,

yea at sometimes, his flesh trembles for fear of God, and he is afraid of his Judgments, lest he should make him to cease as dross, as he will do all the wicked of the earth, *Psal.* 119. 119, 120. And he begs of God, after he hath declared his Piety and Goodness, that he would not gather, or (as the Septuagint renders it), that he would not destroy his soul with sinners, *Psal.* 26. 1---9, 10, and 28. 3. When he considers and speaks of the blessedness of them that keep Gods Covenant and Testimonies, then as sensible of his own vileness, and desert of wrath, he cries out, *For thy names sake, O LORD, pardon mine iniquity, for it is great,* *Psal.* 25. 10 11. When he saith, *Blessed is he that considereth the poor,* &c. as conscious to himself of his failure therein, he subjoyns, *Lord, be merciful unto me, heal my soul, for I have sinned against thee,* *Psal.* 41. 1---4. When he asserts, *Verily, God is good to Israel, even to such as are clean of heart;* he then complains, *But as for me, my feet were almost gone, my steps had well nigh slipt: for I was envious at the foolish,* &c. *Psal.* 73. When he affirms, *Blessed are the undefiled in the way, who walk in the law of the LORD,* &c. He then breathes forth this vote, and earnest desire, *O that my ways were directed to keep thy statutes!* *Psal.* 119. 1--8. *Jer.* 17. 7--14. He knows by woful experience he is ready to halt, and his sorrow is continually before him: he declares his iniquity, and is sorry for his sin, while he follows the thing that  
good

good is, *Psal.* 38. 17---20. Though he hath done Judgment and Righteousness, yet he intreats the Lord to deal with him according to his mercy, *Psal.* 119. 121---124. It is the mercy of God supports him, when he saith his foot slippeth, *Psal.* 94. 18, 19. It is the mercy of God he is glad, and rejoyces in, *Psal.* 31. 7. It is the mercy of God he resolves to sing aloud of, *Psal.* 59. 16, 17. It is in the multitude of Gods mercies, he comes into Gods house, and presents his supplications, not for his righteousnesses, but for Gods great mercies, *Psal.* 5. 7, with *Dan.* 9. 18. It is by grace, and not by works, that he is saved, *Eph.* 2. 5--8--10, By grace he is justified, *Rom.* 3. 23, 24. *Tit.* 3. 4---7, Through grace he hath good hope of the enjoyment of eternal life, 2 *Thes.* 2. 16. And he expects the reward of the inheritance, not upon the account of his works, and as a debt, but of grace, *Rom.* 4. 1---4. And so girding up the loins of his mind, he is sober, and hopes to the end, for the grace to be brought at the Revelation of Jesus Christ: And therefore as an obedient child, *be doth not fashion himself according to the former lusts of his ignorance: but as he that hath called him* (into the grace of Christ, *Gal.* 1. 6.) *is holy, so is he holy in all manner of conversation* (in some measure), 1 *Pet.* 1. 13---15, with *Heb.* 12. 28. He comes to God by Christ, (who is the great evidence and expression of Gods mercy and grace, *Luk.* 1. 78. *Job.* 3. 16. 2 *Cor.* 9. 15:) and

and who is therefore able to save him, thus coming, not because of the perfection of this Act of his, but because he ever liveth to make intercession for him, *Heb. 7. 25*, Hath his faith and hope in God by Christ, *1 Pet. 1. 21*. And knowing that by the works of the Law, there shall no flesh be justified in Gods sight, *Rom. 3. 20. Gal. 3. 11*; therefore he suffers the loss of all, that he may gain Christ, *and be found in him, not having his own righteousness, which is of the law, but the righteousness which is through the faith of Christ, Phill. 3. 8--10*, yea, Christ to be his righteousness before God, *Rom. 10. 3, 4. Jer. 23. 6*. In the body of whose flesh, and in whom he is presented holy, unblameable, unreprouable in his sight: he continuing in the faith grounded and settled, and not being moved from the hope of the Gospeli, *Col. 1. 21--23*, with *Exod. 28. 12, 19*. He seeks to be justified in Christ, *Gal. 2. 16, 17*, offers up spiritual sacrifices acceptable to God by Jesus Christ, *1 Pet. 2. 5. Heb. 13. 15, 16*. And knowing God is not unrighteous to forget his work and labour of love, he, as it were, forgets it; and will say in the eternal judgment, when Christ shall sit upon the Throne of his Glory; *Lord, when saw I thee an hungred, and fed thee? or thirsty and gave thee drink, &c?* *Matth. 25. 31--40*. And though he knows he shall be judged according to his works, *Rev. 22. 12*, Yet he cometh to the light, that his works may be made manifest, that they are wrought in God, *Joh. 3.*

21, And keeps Christs works unto the end, *Rev.* 2. 26. And in the day of the Lord, when he shall appear before the Judgment-seat of Christ, to receive according to the things done in his body, he will then be justified in the LORD, and in him he will glory, *Isa.* 45. 23---25. In a word, though he doth all that is commanded him, yet he saith, *He is an unprofitable servant, and hath done that which was his duty to do*, *Luk.* 17. 10. And still holds fast grace, *Heb.* 12. 28, And hath his heart established, confirmed, and supported therewith, and thereby, *Heb.* 13. 9. And so much for the Explication of the good man, the subject here lamented.

Now in this Explication, or opening of this expression, we may here, in some little measure, see who is indeed the good man; namely, he that believeth on the Name of Gods Son Jesus Christ, and loveth men and brethren, *1 Job.* 3. 22—24. Not only, he that exercises himself to godliness, and neglects love and mercy towards men, nor he that is merciful and benificent towards men, and neglects the true fear and worship of God: But he that worships God in the Spirit, and rejoyces in Christ Jesus, and hath no confidence in the flesh: and also loves, and walks in, and exercises love, mercy, and charity, and pursues peace towards men and brethren, according to the teachings of the grace of God, *Luk.* 1. 69, 70—75. *1 Tim.* 2. 2.

And by this explication given, we may see,  
and



and safely conclude, that our Brother, lately removed from us, was a good man, a pious, godly man: and a loving, kind, and merciful man: And therefore may we, by occasion of his loss, join with the Prophet, and say, *Wo unto us— The good man is perished out of the earth.* And this leads us unto the second particular to be opened and explicated: that is to say,

2. We have now to consider, and speak unto that which is affirmed of the good man, the godly and merciful man; and which is the cause of such bitter and doleful lamentation, and that is, [*He is perished out of the earth*]. To the opening whereof we may speak, by giving Answer to an Objection.

Object. *Some may say, But how is it here said, The good man is perished, &c? Doth not Eliphaz say unto Job, Remember, I pray thee, whoever perished being innocent? Job 4. 7. How then doth the Prophet here affirm this of the godly and merciful man?*

Answer. To this we may give answer by distinguishing, and shewing the several senses of the expression, or some of them; and so give some explication thereof: And so,

1. *Perishing*] in Scripture, sometimes signifies, the ceasing of a thing to be, or the annihilating of it; and that either absolutely or respectively: So of meats and drinks it is said, they *perish with*

the using, Col. 2. 22. So the Scripture speaks of meat that perisheth, as opposed to that which endureth, &c. John 6. 27. So of irrational creatures it is said, they perish, or cease to be forever, Job 4. 11, and Matth. 8. 32. So it may be said of the heavens and earth, in the end of the day of God: As it is said, *The earth and the heavens shall perish, but thou shalt endure, yea all of them shall wax old like a garment—but thou art the same,* Psal. 102. 26, 27. Heb. 1. 10, 11. To the same purpose also it is said, *The Gods that have not made the heavens and the earth, they shall perish from the earth, and from under these heavens,* Jer. 10. 11, 15. See Prov. 11. 7. But now, in this sense, the good man perisheth not, nor indeed any other man; they shall not cease to be, or be annihilated: the soul is an immortal Being, and doth not dye when it is separated from the body, Luk. 20. 28. And the bodies of all shall be raised again in due season: *All that are in the graves shall hear the voice of the Son of man, and shall come forth: they that have done good, to the resurrection of life, and they that have done evil, to the resurrection of damnation,* Joh. 5. 28, 29. 1 Cor. 15. 21, 22, 23. Matth. 25. 46.

2. *Perishing*] sometimes signifies a losing, and being cut off from the mercy and favour of God, and being under the wrath and displeasure of him that liveth for ever and ever: And so [*perishing*] is opposed unto [*eternal life*]; and is the same with, being under the abiding wrath of

of God, *Job. 3. 15. 16, with verse 36.* And so of evil men it may truly be said, they perish for ever, without any regarding, *Job 4. 20. Christ Jesus will in flaming fire take vengeance on them that know not God, and obey not the Gospel of our Lord Jesus Christ : Who shall be punished with everlasting destruction, from the presence of the Lord, and from the glory of his power, &c?* 2 Thes. 1. 8, 9, 10. But thus, the good, the godly and merciful man, perisheth not : For, saith our Saviour, *As Moses lifted up the serpent in the wilderness, so must the Son of man be lifted up : That whosoever believeth in him should not perish, but have everlasting life. For so God loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life,* Joh. 3. 14—16. Again he saith, *My sheep hear my voice, and I know them, and they follow me : And I give unto them eternal life, and they shall never perish, neither shall any pluck them out of mine hand,* Joh. 10. 27, 28. They shall never be excluded from Gods Favour and Presence, but shall abide before him for ever, in whose Presence is fulness of joy, and at whose right hand are pleasures for evermore,

3. There is a perishing out of a land, or out of the earth : A being cut off from, or removed out of the land of the living : And this is the sense and meaning of the expression here ; as plainly appears, and as is express ; [*The good man is perished out of the earth*] : And so it is

the same in sense with what is affirmed and bewailed, concerning the godly man in other places like unto this, namely, he is perished, that is, he ceaseth, he faileth from among the children of men, *Psal. 12. 1.* And thus also it is explained by the Prophet *Isaiab; The righteous perisheth, — and men of godliness are taken away,* to wit, from the earth, and from being amongst the inhabitants thereof any longer; the latter expression opens the former, *Isa. 57. 1.* And as there it evidently appears, by his perishing is neither meant his ceasing to be: nor his being cut off from Gods favour: For it follows, *He shall enter into peace, they shall rest in their beds, each one walking in his uprightness,* or before him, *verse 2.* But his being cut off from this world, out of which he is removed into a better.

But now, when [ *perishing* ] is taken in this sense; yet the good man may thus perish, to wit, fail from among the children of men, more ways than one. For,

1. Frequently by this expression of *perishing*, is meant, the being cut off from the earth by a violent and unnatural death, *1 Sam. 26. 10.* And as with respect to the good man, a being killed, or cut off for following the thing that is good; and that by the hands of evil men: Thus *David* intends the expression, when he said in his heart, *I shall [ perish ] one day by the hand of Saul,* *1 Sam. 27. 1.* Thus *Humam* prevailed with King *Abasuerus*, to send Letters by Posts into all the

the Kings Provinces, to destroy, to kill, and to cause to perish all Jews, &c. *Esther* 3. 13, and chap. 7. 4. So our Saviour, speaking to the Jews, saith concerning *Zacharias*, as it is exprest in one Evangelist, [*whom ye slew between the temple and the altar*]: But in another it is said [*he perished between the altar and the temple*]: compare *Matth.* 23. 35, with *Luk.* 11. 51. And thus have many good and holy men perished from the earth: Some have been stoned, some sawn asunder, some slain with the sword; and some by other violent deaths have been removed out of this world, for righteousness sake, by the hands of men, God permitting, *Heb.* 11. 35—38, and others of them may so perish: and when any so do, it is cause of lamentation: As it is said of *Stephen*, whom the Jews stoned for witnessing a good confession of Jesus Christ, *Devout men carried Stephen to his burial, and made great lamentation over him, Act.* 8. 2.

2. And by this word is meant, Gods removing men out of this world by death; and that sometimes judicially, and in token of displeasure, as *Exod.* 19. 21, or more ordinarily, and by a natural death, as men are generally removed: according to that of *Elihu*; *If he set his heart upon man, if he gather unto himself his spirit, and his breath: All flesh shall perish together, and man shall turn again to his dust, Job* 34. 14, 15. And thus our Brother is perished from the earth. And so much for the explication of the words.

2. We come now to take notice of some instructions here-from. which may be of usefulness, and for instruction to us : As to say,

1. In that this is the cause of the Prophets doleful lamentation, *The good man is perished out of the earth* : so we may learn, That the good man, the godly and merciful man, is the most excellent, useful person here, and a great mercy and blessing to men, while he is continued amongst them : for why else should his absence be so bewailed by the Prophet, if his Presence were not truly profitable, and highly valuable ? And indeed, *the righteous is more excellent, more abundant, than his neighbour*, Prov. 12. 26. He is, as a good man, a friend unto all, a foe to none ; and every way useful and profitable : he is so for men, the Prayer of such an one is Gods delight, *Prov. 15. 8.* Gods ear is open thereto ; so that abiding in Christ, and his words abiding in him, he may ask what he will for himself, or others, and it shall be done, *1 Pet. 3. 8—12.* Joh. 15. 7. And thus he is a friend to all, in some measure, as we have said before : *The effectual fervent prayer of a righteous man availeth much*, for others also ; and that for personal and national mercies and blessings, *Jam. 5. 16—18.* And good men are useful and beneficial unto, and amongst men : they are *the salt of the earth*, Matth. 5. 13, without whom it would be a rotten, putrid, stinking place : And when there was such a very small number of such in the world, it is then said, *The earth*

*earth was corrupt before God; and God looked upon the earth, and behold it was corrupt, Gen. 6. 11, 12, it stank in Gods nostrils, as it were. They are the light of the world, Matth. 5. 14, without whom it would be a dark dismal place: And our Brother was a burning and a shining light therein, as it was said of another John, Job. 3. 35. They are useful with their mouths: The mouth of the righteous speaketh wisdom, heavenly wisdom, and his tongue talketh of judgment: the law of God is in his heart, Psal. 37. 30, 31, The lips of the wise disperse knowledg, Prov. 15. 7. The words of a wise mans mouth are grace, Eccles. 10. 12. And so they are good to the use of edifying, for they minister grace to the hearers, Ephes. 4. 29. The tongue of the just is as choice as silver, highly valuable: the lips of the righteous feed many, Prov. 10. 20, 21. Good men are good and beneficent with their hands also: for they reach forth their hands to the needy, Prov. 31. 20, They disperse abroad, and give to the poor, their righteousness endureth for ever, 2 Cor. 9. 9. And some of them with their hands, in writing, and thereby conveying to posterity such things as may be useful for the good of mens souls: (In which writings and books of theirs they not only while living, but when dead, yet speak unto us): As also in and by their feet, walkings, and conversations, they are instrumental of good to others who see them, or hear of them: And such as will not be won by their good word, may without the*

the word be won by their good conversation, and be turned from their iniquities and disobedience, unto the wisdom of the just, *Mal. 2. 6. 1 Pet. 2. 11, 12, and 3. 1.* The godly man is one whom God hath separated, and set apart for himself, and for his use and service, and for the good and benefit of the children of men, *Psal. 4. 4.* And it is by means of the good, godly and merciful men, that particular persons and nations are preserved and continued, which otherwise would be consumed and destroyed, according to that; *Except the LORD of hosts had left unto us a very small remnant, a seed, we should have been as Sodom, and we should have been like unto Gomorrah, Isa. 1. 9. Rom. 9. 29, with Gen. 18. 32.* Thus saith the LORD, *As the new wine is found in the cluster, and one saith, Destroy it not, for a blessing is in it: so will I do for my servants sake, that I may not destroy them all, Isa. 65. 7, 8.* The consideration whereof may be of usefulness to us,

1. To shew unto us the folly of those who are haters of, and enemies unto the good man; for therein they are enemies unto their best friend they have in the World, to such as sincerely seek their good: So that good and holy Prophet signifieth when he saith, *Shall evil be recompensed for good? for they have digged a pit for my soul: remember that I stood before thee, to speak good for them, and to turn away thy wrath from them, Jer. 18. 20.* Such there were in former time, against whom  
this



this charge was drawn up, to wit, they did *hate the good, and love the evil*, Micah 3. 2. And surely too too many such there are in our present days and times in which we live, who reproach, villify, and are enemies unto the good, godly, and merciful man : But against whom herein do they sport themselves ? Against whom do they make a wide mouth, and draw out the tongue ? Surely against such as are well-doers for and to them. Nor is this to be wondred at ; for Christ who was the great lover of the World, was, notwithstanding that, hated by the World, Job. 7. 7. *They compassed him about with words of hatred, and sought against him without a cause. For his love they were his adversaries, but he gave himself to prayer. And they rewarded him evil for good, and hatred for his love*, Psal. 109. 2, 3, 4, 5. And why then should any of his followers think it strange, to meet with such a return from them, whose good they do desire, and ( as they have opportunity ) endeavour ? *The disciple is not above his master, nor the servant above his Lord*, Matt. 10. 24, 25. John 15. 18, 19, 20. But in thus doing, to wit, in hating the good man, they hate without a cause, nay, against all good reason : And were that question propounded to them, Why are ye enemies to him ? what evil hath he done ? Would they give answer thereto rightly, they might say, We find no fault at all in him ; only he will not walk in the way with us, and we hate him, for he never prophesies good concerning us, in our ways and doings,

doings, but evil, *1 King. 22. 8.* Why, herein he loves you, and this tends to your good, to reclaim you from your evil and pernicious ways, *Lev. 19. 17.* Wherefore then should you be enemies unto your truest, and most hearty friend? Certainly in thus doing, men are very unreasonable, and act herein very unnaccountably.

2. Seeing the good man, the godly and merciful man, is such an useful, profitable and beneficial man to men, and a friend unto all; let us seek and value their friendship, and highly esteem such, and make good use of them, while we have them: This is one thing contained in the description of him that shall lodg in Gods Tabernacle, and dwell in his holy hill, namely, he honoureth them that fear the LORD, *Psal. 15. 4.* It is no mean, or contemptible favour, or priviledg in this World, to be beloved by, and intimate with the friend and favourite of a Prince or King; nor do discreet men lightly set by such an one as is so, but highly honour him, and as occasion is offered, desire the improvement of his interest: And should we not make sure such persons, and desire to be with them, and make good use of them who are good men? For they are his friends, who hath all power given unto him, both in Heaven and on Earth: As our Saviour saith to his hearty Disciples and followers: *Ye are my friends, if ye do whatsoever I command you: henceforth I call you not my servants,—but I have called you friends, Joh. 15. 7, 14, 15.* Especially should we highly value, and en-

entreat the favour, and desire the helpfulness of such as are good men, and good Ministers of Christ ; for they have the open ear of the immortal, invisible King ; and abiding in Christ, and letting his words abide in them, he will deny them nothing, he will not say them nay, *Job. 15. 7.* And to such hath he revealed his secret, and committed his treasure ; and appointed them to watch for our Souls, *Psal. 25. 14. 2 Cor. 4. 7. Heb. 13. 17.* To this the Apostle exhorts and beseeches the believers, saying, *We beseech you brethren, know them which labour among you, and are over you in the Lord, and admonish you : And esteem them very highly in love for their works sake, 1 Thes. 5. 12, 13.* How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things ? *Rom. 10. 15.* Indeed, we should not idolize such, or think too highly of them, for they are men : but yet we should value them, and make the best improvement of them while we have them ; for they are good men, and God's favourites. But alas ! we too rarely prize our mercy in the enjoyment : while we have them, we have them not, love them not, value them not, use them not, and therefore (oft-times) they are not. *Wo unto us, the good man is perished out of the earth.* And this leads us to another instruction, namely :

2. In that the Prophet here laments the loss and perishing of the good man ; so it instructs us, That no goodness in mortal men, no godliness or mercifulness in them, will secure them against, or preserve

preserve and exempt them from death; the first death, which was the wages of our disobedience against, and departure from God in the first publick man. *It is appointed to men, indefinitely considered, once to dye, Heb. 9. 27.* Indeed, all shall not sleep, nor continue in death; but those that are alive and remain to the coming of the Lord, shall have death, and resurrection (if I may so speak) in an instant; they shall be all changed in a moment, in the twinkling of an eye, *1 Cor. 15. 51, 52. with Phil. 3. 21.* But the rest before, and until that time, shall dye and sleep in death: And though they be full of goodness, and men of piety, mercy and charity, they shall cease and fall from among the children of men, and be removed out of this World, *Psal. 12. 1. Isa. 57. 1.* The best of men, the best Preachers, the best livers shall dye this first death. Indeed on such the second death shall have no power: they shall not be hurt of it. (And the Scripture mentions not a third) *Rev. 2. 11, and 20. 6.* But as to the first, they also must needs all dye, as the wise Woman said unto the man after God's own heart, *2 Sam. 14. 14, To dye is the way of all the earth, 1 King. 2. 2. Death is the end of all men, Eccles. 7. 2.* The Grave is man's long home, *Eccles. 12. 5. I know, saith that holy and good man Job, that thou wilt bring me to death, and to the house appointed for all living, Job 30. 23 and chap. 14. 1—14. Your fathers where are they? and the prophets do they live for ever? Zech. 1. 5. Abraham*

*him* is dead; and the Prophets are dead, *Job. 8.*  
*53. Heb. 11. 13.* Such as have been good and  
 faithful stewards of the manifold grace of God,  
 yet they fail also, and are not here always conti-  
 nued; *Luk. 16. 9.* Such as are full of good  
 works, and Alms-deeds, will, that notwithstanding,  
 take their turn at the grave, *Act. 9. 36, 37.*  
 The wise men, the truly wise men dye, as well  
 as the fool and the brutish person, *Psal. 49. 10.*  
*What man is he that liveth, and shall not see death?*  
*shall he deliver his soul from the hand of the*  
*grave? Selah. Psal. 89. 48. and 22. 29.* As the  
 longest livers dyed at last, *Gen. 5,* and the highest  
 Potentates dye like men, *Psal. 82. 6, 7;* So also  
 the most eminent in vertue and goodness must lye  
 down in the dust, and make their bed in the  
 Grave. And though Christ tasted this death by  
 the grace of God for every man, and hath over-  
 come and abolished it, *Rev. 3. 21. 2 Tim. 2. 10.*  
 Yet he hath not annihilated it, or destroyed it,  
 though he will do so in due season, *1 Cor. 15. 26.*  
 And though he hath the Keys of Hell, or the  
 Grave, and Death, this first death in his hand,  
 and the Sickle of death, *Rev. 1. 18, and 14. 14,*  
 and loves the good man with a special, distin-  
 guishing, and everlasting love, even as the Father  
 loves him, *Job. 15. 9;* Yet he doth not, nor will  
 testifie love to them, so, as with his Keys to lock  
 the gates of Death, and the dores of the Grave  
 against them, so as they shall not taste the one, or  
 enter into the other; but he will cut them off  
 with

with his Sickle, and remove them out of the land of the living, how delightful soever they are to him, or useful and beneficial unto men: And there is, and will be cause, as with respect to all good men, to take up this complaint, [*The good man is perished out of the earth:*] — And the consideration of this Instruction may also be useful and profitable to us,

1. To engage and awaken us to redeem the time and opportunity, before the good man perishes out of the earth, that we may get what good we can from him before he be removed hence; dye he must also as well as others, as we have shewn, and then he *rests from his labour, and his works follow with him*, Rev. 14. 13. *The night cometh, when no man can work*, Joh. 9. 4. While he is here continued, we may have the benefit of his prayers, gifts, knowledg, good confession, counsels, conversation, &c. But when he falls from among the children of men, he can be of no further personal usefulness to us: Oh therefore! improve the present season, and while a price is put into, and continued in thine hand, embrace it, and use it to the best advantage; lest thou mourn at the last, and say, *How have I hated instruction, and mine heart despised reproof? And, I have not obeyed the voice of my teachers, nor inclined mine ear to them that instructed me*, Prov. 5. 12, 13. Oh now! *Abide as much as thou mayest with the wise, that thou mayest be wise*, Prov. 13. 20. and 15. 31. and mayest not see when heat cometh,

cometh, nor be careful in a year of restraint, nor cease from yielding fruit; be a Companion of them that fear God, and of them that keep his precepts: And though it cost thee some labour and pains to be in the company of the good man, and to receive personal advantage and benefit from him; yet know, it is better to go to *Ramah* to speak and converse with *Samuel*, than to seek for him at *Endor*: I mean, to make use of the good man, while he is a living man, than to wish for him, and seek after him when he is dead. It was no strange thing in former days, to take a journey on the Sabbaths, and new Moons, or festival times, to visit a man of God, 2 *King.* 4. 23. And if we will not exceed them in our pains-taking, yet let us imitate them; for death will not wait our leisure, or pleasure: It is Christ, not our Messenger. And when he pleases, he will send it to remove the good man out of the reach of the living, so as he shall no longer be personally profitable to them. *How long then wilt thou sleep, O sluggard? when wilt thou arise out of thy sleep? cry not still, yet a little sleep, a little slumber, a little folding of the hands to sleep: for so shall thy poverty come on thee as one that travelleth, and thy want as an armed man. Go to the Ant, thou sluggard, consider her ways, and be wise; which having no guide, overseer, or ruler, (none to excite, or provoke her to diligence and providence, yet) provideth her meat in the summer, and gathers her food in the harvest, Prov. 6. 8—13*

Now prize your mercy, improve your opportunity,

nity, and be not slothful or secure, but up and be doing: *Walk while you have the light, lest darkness come upon you: for he that walkes in darkness knoweth not whither he goeth. Why sit you idle all the day long? Awake thou that sleepest, arise from the dead, and Christ shall give thee light.* Redeem the time, and make much of, and get all the good you can by the godly and merciful ones: for the time of their departure is a coming, and how soon they may cease to be here any longer, we know not: *Obbe not slothful then, but diligent followers of them, who thorow faith and patience inherit the promises.*

2. Seeing the good, pious, and gracious man perisheth also, make them not the foundation of your faith and confidence: Have not your faith, trust, or hope, standing in their wisdom or goodness; for they are also mortal creatures; and when God gathers their spirit and breath, they will perish, and return to their dust. *Put not your trust in princes, (no, not in God's voluntaries, and free-hearted ones) nor in the son of man, in whom is no salvation: his breath goeth forth, he returns to his dust, in that very day his thoughts perish: happy is he that hath the God of Jacob for his help, whose hope is in the LORD his God.—for he shall reign for ever and ever, Psal. 146. 3, 4, 5—10. Cease ye from man, whose breath is in his nostrils: for wherein is he to be accounted of? Isa. 2. 22. Though we should honour them that fear the LORD, as before is said, yet we should not make them the LORD, not*



bottom and lay our faith, fear, and worship upon them; for then, when they dye, our Religion will be like the giving up of the Ghost: And we shall be, and do, like unto *Joash*, who did *that which was right in the sight of the LORD, all the days of Jehoiadab the Priest*: But when he was dead, he left the house of the LORD, and served Idols. Yea, though God sent Prophets unto him, to bring him again to the LORD, yet he would not give ear, *2 Chron. 24. 2. 15—20.* See also *Josh. 24. 31. Judg. 2. 7—12.* So it will be with us, if our faith stands in the piety or wisdom of such or such an instrument, or good man; we shall be, or seem religious, while he is continued; but then, when he is removed, our Religion and worship will cease with him, and be interred in his Sepulchre; and we shall not only forsake, but forget our former profession, and appearing piety; unless at some times the grave, or memory of the deceased man from whom we received it, and with whom we laid it down, bring to our remembrance what we sometimes were, and the still continued instruments will be useless and unprofitable to us. Oh take we heed of this idolatry, and consider we, how good soever instruments are, they are men and not God: That we may *trust in the LORD for ever, for in the LORD Jehovah is everlasting strength, Isa. 26. 4.* And in the word of the Lord, which liveth and abideth for ever: *For all flesh is as grass, and all the glory of man as the flower of grass, &c.*

1 Pet. 1. 23—25. Those who are begotten by the word of Truth, the Gospel of our Salvation, and who receive and retain the word of God, as it is in truth the word of God, are like Mount Zion, they are not removed by the removal of instruments; for they knew they would not live for ever: And therefore when the wicked say unto them, by occasion of the death of their helpers; Seeing the foundations are destroyed, what will ye now do? Then will the righteous, who have none other foundation of their faith and hope but Christ, answer and say, Though these you call foundations be cast down, yet the L O R D, who is indeed, and only our foundation, is in his holy Temple, *The L O R D's throne is in heaven, &c. Psal. 11. 3, 4.* He whose faith we received, and in whom our faith is founded, is Jesus Christ, *The same yesterday, and to day, and for ever, Heb. 13. 7, 8.* Nor will they less esteem of God's words, ministered by these instruments, because they perish out of the earth; for though they fail, yet the words of the L O R D are pure words, as Silver tried in a Furnace of earth, purified Seven times: And the righteousness of them is everlasting, *Psal. 12. 1, with Vers. 6. Zech. 1. 5.* Therefore they love, and take fast hold, yea, faster hold of them: They are not driven back by the death of the godly man, from believing and obeying the truth; but observing the conclusion of his conversation, how he not only lived, but dyed in the Faith, they are hereby excited, lay-  
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ing aside every weight, and the sin which doth so easily beset them, to run with patience the race set before them, looking unto Jesus, the author and the finisher of the faith, &c. Heb. 11. and 12. 1, 2. and 13. 7, 8, 9. And this leads us unto another use of the former instruction, namely,

3. Seeing the good man perisheth out of the earth, and (as it seems it was in this Prophet's days) few or none of like godliness and piety were left behind; if it should be so with us, let us then more closely cleave unto the Gospel of Christ, and more singly and immediately direct our eyes and hearts unto the Lord, who liveth, and behold he is alive for evermore: This was the course the holy Prophet here resolves to take, in such a time and case. Therefore, saith he, *I will look to the LORD, I will wait for the God of my salvation.*—*Rejoyce not against me, O mine enemy, when I fall, I shall arise, when I sit in darkness, (because those who were, and shined as lights in the Lord, Ephes. 5. 8, are removed) the LORD will be a light unto me, Mica. 7. 1, 2—7, 8.* To this purpose also, the Apostle Paul speaks to the Elders and Brethren, when he told them, they should see his face no more: Now, Brethren, saith he, *I commend you to God, and to the word of his grace, which is able to build you up, and to give you an inheritance among all them that are sanctified.* That now, when this godly man was removed, they might more immediately than formerly, betake themselves unto God; and more

abundantly apply themselves to the word of his grace, *Act. 20, 32*, when he dries up the streams, and cuts off the pipes, is he not then loudly calling upon us, to hasten unto the fountain of living waters? Thus the surviving righteous and godly ones cry out unto God, when the pious and faithful ones were removed and gone out of this World: *Help, save, LORD, for the godly man ceaseth, for the faithful fail from among the children of men*: And the Lord was very gracious to them, on their thus crying unto him on this occasion, and answers them with good and comfortable words, saying; *For the oppression of the poor, for the sighing of the needy, now will I arise, saith the LORD: I will set him in safety from him that puffeth at him, or that would ensnare him, Psal. 12. 1, 5—7.* [ See *Light in Darkness*, Pag. 86—88.] Thus also, when the holy ones complain, We see not our signs, there is no more any Prophet, neither is there any among us that knoweth how long: Then they betake themselves unto him more immediately, and cry unto God most high: *Remember thy congregation which thou hast purchased of old, the rod of thine inheritance which thou hast redeemed, &c. Psal. 74. 2, 9.* At such a time especially, *Let us lift up our hearts with our hands unto God in the heavens: for he liveth for ever and ever. And hold we fast the form of sound words which we have heard, in faith and love which is in Christ Jesus.*

4. Seeing the good, the godly and gracious man ceaseth, and perisheth out of the earth; let  
such

such of them as are yet continued in the land of the living, be awakened by the consideration hereof, to work while it is day, and the Sun shines, *the night cometh when no man can work*, Joh. 9. 4, 5, with *Pbil.* 2. 15, 16. Indeed, such instruction is generally given: *Whatsoever thine hand findeth to do* ( in the present time ) *do it with thy might : for there is no work, nor device, nor knowledge, nor wisdom in the grave whither thou goest*, Eccies. 9. 10, But oh ! let the godly man especially take courage, and do, and the LORD will be with the good, *2 Chron.* 19. 11. God is exciting and provoking them hereto, not only by the instructions and encouragements of his word, but also by his Providences, in which he is removing men of godliness and kindness before their eyes, out of the land of the living, and thereby out of the place for doing any further good to the inhabitants of the world : and so minding them of their latter end ; that they might so learn to number their days, as to apply, and cause their hearts to come unto wisdom ; that they may more get it, walk in it, and exalt it. Thus also the Apostle *Paul* sets before *Timothy* the near approach of his dissolution, that he might so consider that, and receive instruction there-from, as to be diligent in the work of the Lord : *I charge thee therefore, saith he, before God, and the Lord Jesus Christ — preach the word, be instant in season, out of season, reprove, rebuke, exhort, with all long-suffering and doctrine. — Be sober, or watch thou in*

all things, endure affliction, do the work of an Evangelist, or Gospel-preacher, fulfil thy ministry: For I am ready to be offered up, and the time of my departure, or dissolution is at hand, 2 Tim. 4. 1, 2, 5, 6. When the man after Gods own heart too much forgot his latter end, he was dumb with silence, he held his peace, even from good, &c. But God by some Providence awakened him there-from, and then he cries, *L O R D, make me to know mine end, and the measure of my days, what it is, &c.* Psal. 39. 1—4. That so he might recover strength, and walk in the strength of the Lord G O D, and make mention of his Righteousness, even of his only, Psal. 39. 4, 10—13, with Psal. 72. 15, 16, *Ye know not*, saith the Apostle James, *what shall be on the morrow: for what is your life? it is even a vapour that appeareth for a little time, and then vanisheth away.—Therefore to him that knoweth to do good, and doth it not (in the present season and opportunity) to him it is sin*, Jam. 4. 14—17. Oh be ye steadfast, unmovable, always abounding in the work of the Lord: for ye must needs dye also, and when death comes, the opportunity goes for doing good. *Wilt thou shew wonders to the dead?* saith the Psalmist: *Shall the dead arise and praise thee? Selah. Shall thy loving-kindness be declared in the grave? or thy faithfulness in destruction, &c?* No, the living, the living, they shall praise him, Psal. 6. 5, and 88. 10, 11, 12, and 115. 17, 18, with Isa. 38. 18, 19. And consider, it is in love to your souls

souls that God spares you, that you might do good  
 in your life-time. Hence good *Hezekiah* saith,  
*Thou hast in love to my soul delivered it from the*  
*pit of corruption*—For the grave cannot praise thee,  
 death cannot celebrate thee: they that go down into  
 the pit, cannot hope for thy truth, *Isa. 38. 17--*  
*19.* Oh therefore! redeem the opportunity,  
 and improve it to that end for which it is conti-  
 nued to you, that you may do all the good that  
 possibly you can: for your times are in Gods  
 hand, and he will call for you also, and remove  
 you hence ere long, and you know not how sud-  
 denly, as you see he hath already done other good  
 men: Sleep not then as do others, but watch and  
 be sober: say not, our Lord delays his coming,  
 but be in the fear of the Lord all the day long: for  
 there will be an end: hold forth the word of life,  
 and as ye have opportunity, do good to all, especially  
 to them that are of the household of faith. Ever  
 follow, and earnestly pursue that which is good,  
 both among your selves, and unto all men, *1 Thes.*  
*5. 14, 15, 22,* and imitate their diligence who  
 are gone hence: In which our Brother, the loss of  
 whom is the cause of our present lamentation,  
 was very remarkable and exemplary; for he was  
 unweariedly and incessantly exercising himself to  
 godliness and mercifulness.

5. And lastly as to this: If Piety and Godi-  
 ness be no security from death, this first death,  
 but that the best of men here dye; then surely  
 ungodly and evil men shall not escape it, or be  
 ex-



exempted from it : But they must also lye down in the dust, and cannot boast of the morrow, for they know not what a day may bring forth : there is no discharge in this War, neither shall wickedness deliver those that are given to it, *Eccles. 8. 8.* And those wicked and evil men amongst Gods peculiar People also, will not be always continued here to enjoy choice and choicest advantages and opportunities, but death will arrest them, and carry them to prison : as the Preacher observed ; *I saw, saith he, the wicked buried, who had come and gone from the place of the holy, Eccles. 8. 10. Though a sinner do evil an hundred times,* ( and his heart be set in him so to do, because sentence against his evil work is not speedily executed ) *and his days be prolonged—yet it shall not be well with the wicked, neither shall he prolong his days which are as a shadow : because he feareth not before God, Eccles. 10. 11—13. Behold, the righteous shall be recompenced in the earth : much more the wicked and the sinner, Prov. 11. 31.* Oh therefore ! let such seek the L O R D while he may be found, and call upon him while he is near : let the wicked forsake his way, and the man of iniquity his thoughts : and let him return to the L O R D, and he will have mercy upon him, and to our God, for he will multiply to pardon, *Isa. 55. 6, 7.* God hath said, and sworn that he hath no pleasure, none at all, in the death of the wicked, but that the wicked turn from his way, and live : *Turn ye, turn ye, for why will ye dye ? Ezek. 18.*



23—32, and 33; 10, 11. *This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners, 1 Tim. 1. 15.* And the Lord is not willing that any should perish, but that all should come to repentance, 2 Pet. 3. 9. Oh therefore! think on your ways, and turn your feet to Gods Testimonies; for if you still go on in your trespasses, he who now hath no pleasure in your destruction, will hereafter laugh at your calamity, and mock when your fear cometh: understand this ye brutish among the people ( of God ): Amongst all timple persons in the world, the sinner is the great fool: and amongst all fools upon the earth, he that obeys not the truth, before whose eyes Jesus Christ is evidently set forth, crucified for us; is the greatest fool, the fool with a witness, the fool to admiration, Gal. 3. 1. 3. Oh then! make haste, and delay not, to turn from your iniquities, that you may understand his truth. And thereto, minding what hath been said, consider,

1. Dye you must; there is no possibility of avoiding death: the best of men, the good, godly and merciful man cannot escape that, as is before said: and therefore do not you dream of an exemption there-from: for death is the end of all men. And unto all it may be said, *Hear this all people, give ear all inhabitants of the world;* both low and high, rich and poor together; none can here live for ever, and not see corruption, Psal. 49. If you have never so much here, and live  
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never so merrily and jocundly, and put the evil day never so far off from you, so as never to think of your dying-day; yet death is upon its way towards you, and you are in your journey towards the grave: Continue not then in your evil ways, and wicked courses; but *ob that you may be wise! that you may understand this! that you may consider your latter end! that so your filthiness may not continue in your skirts,* Deut. 32. 29, with Lam. 1. 9.

2. When once death comes, then there is no further opportunity of hoping for Gods Truth: then mens states are determined and unchangeable: there is then a great gulf fixed, so as there is no possibility of passing from one place or state to another, no not for ever, Luk. 16. 26. If the tree fall towards the south, or towards the north, in the place where the tree falleth, there it shall be, Eccles. 11. 3. Now ye may through the grace of God, which is saving to all men, be saved: the long-suffering of our Lord, of our Lord who was crucified for us; who was delivered for our offences, and raised again for our justification, is salvation; and is so to be accounted by us; namely, he is therefore long-suffering, because *he is not willing that any should perish, but that all should come to repentance,* 2 Pet. 3. 15, with vers. 9. 2 Cor. 5. 15. Isa. 30. 18, *This is the accepted time, this is the day of salvation:* Oh then! receive the grace of God to purpose, 2 Cor. 6. 1, 2, *To day, and not to morrow, if ye will hear*

evil *his voice, harden not your hearts,* Heb. 3. 7, 8,  
 think now ye may pass from death to life, *Joh. 5. 24,*  
 to- 25. Now you may come to Christ, for God is  
 wards drawing you, and be saved hereafter, *Matth. 11.*  
 says, 27—29, with *Prov. 1. 24*; and none shall be  
 wise! damned hereafter, but such as now might, and  
 confi- yet would not be saved, *2 Thes. 2. 10—12. Prov.*  
 may 1. 23—32. Whatever you have been, or done,  
 with though ye have spoken and done evil things as  
 ye could, yet in confessing and forsaking your  
 sins, and coming in to Christ, your sins shall be  
 remitted, and you received into his grace and fa-  
 vour. *Him that cometh unto him* (in the present  
 time) *he will in no wise cast out,* Jer. 3. 1—5—12,  
 13. *Joh. 6. 37.* But if ye will not now hear  
 Counsel, and receive instruction, but persist in  
 your evil ways and disobedience to the truth,  
 till the Sickle of death cut you down; it will be  
 too late then to amend, though you may for ever  
 desperately repent: When once the master of  
 the house is risen up, and hath shut to the door,  
 it will be in vain then to cry, *Lord, Lord:* it will  
 be unavailable to you to use the utmost impor-  
 tunity, or fill your mouths with the most forci-  
 ble arguments imaginable; for this will be all  
 the return you will receive from the now perswa-  
 ding, but the then unperswadable master, I tell  
 you, *I know you not* whence you are: *Depart from*  
 me *all ye workers of iniquity,* Luk. 13. 25—28.  
 Matth. 7. 22, 23. Oh therefore! *now strive to*  
 enter in at the strait gate: for many hereafter will  
 seek

*seek to enter in, and shall not be able;* Luk. 13. 24, repentance then will be hid from his eyes. And to move hereto, consider in the next place.

3. Though you must certainly and unavoidably dye, yet the time when you shall so do, is most uncertain, and hid from the eyes of all living: *It is appointed indeed for men once to dye*, but it is laid up with him when this *once* shall be, and so hidden from men, *Heb. 9. 27.* Isaac, who by faith blessed Jacob and Esau concerning things to come, *Heb. 11. 20*, yet knew not the day of his death, *Gen. 27. 2.* And our Saviour saith unto his Disciples, *Ye (ye my Disciples) know not when the master of the house cometh, at even, or at midnight; or at the cock-crowing, or in the morning: the Son of man cometh at an hour when ye think not,* Mark 13. 34. Luk. 12. 40. How might the consideration thereof engage you, and us all, to watch? yea this is the counsel our Saviour gives to all, from the uncertainty of the time of his coming: *Watch ye therefore——lest coming suddenly, be find you sleeping: and what I say unto you, I say unto all, watch,* Mark 13. 34—36. If the time of Gods removal of you out of the land of the living were known to you, it might be supposed you might the more reasonably defer a little longer, and say, *My Lord delays his coming:* But seeing this time is secret to us, and God hath put it in his own Power, this may, and will, being duly minded, excite and provoke us all, to *bear wisdom,*

*watch*

*watch daily at her gates, and wait at the posts of her doors, that we may find wisdom, and with her find life, and obtain favour of the LORD, Prov. 8. 32—35, with Matth. 24. 42—45, and 25. 1—13. To give no rest to our eyes, nor slumber to our eye-lids, until we win Christ, and be found in him: And certainly, God hath therefore hid the day of death from men, that they might not securely continue in their unbelief and disobedience to the Gospel, and so in their ways of sin and vanity, no not one day, for they know not what a day may bring forth, Prov. 27. 1. And many times when men cry peace and safety, then sudden destruction comes upon them, as travel upon a woman with child, and they shall not escape, 1 Thes. 5. 1—3. Many times fearfulness affrights them, when they are least aware of it, or little think of it: and God turns the night of mens pleasures into fear unto them; and saith unto men, as he said unto him who had goods laid up for many years, *Thou fool, this night shall thy soul be required of thee, &c.* Isa. 21. 3, 4, with Dan. 5. 1—5, 30. Luk. 12. 15—21. Oh therefore! *Awake thou that sleepest, thou that goest on securely in thy pernicious ways, and call upon God—that thou perish not, Jonab 1. 3—6.* The mistaking of time, and neglecting the present season, oftentimes brings misery, everlasting misery: *For as the fishes that are taken in an evil net, and as the birds that are caught in the snares, so are the Sons of men snared in an evil time, when it falleth suddenly upon them,* Eccles.*

Eccles. 9. 10—12. *Awake then thou that sleepest, arise from the dead, and Christ shall give thee light,* Eph. 5. 13, 14, 15. *Yet a little while, saith our Saviour, is the light with you, walk while ye have the light, lest darkness come upon you: for he that walketh in darkness, knoweth not whither he goeth: while ye have light, believe in the light, that ye may be the children of light,* Joh. 12. 35, 36; nay, though thou art young and strong, yet God may call thee hence in an instant; *Child-hood and youth are vanity. Remember now thy Creator in the days of thy youth,* Eccles. 11. 10, and 12, 1. *Let not the strong man glory in his strength, for death many times comes up into their windows,* Jer. 9. 21—23. Many young and strong men have been slain by death, as we may all see and know by daily sight and observation: Oh then! let no such vain excuses, or deceiving dreams hinder thee from crying after knowledg; for thy times are, not in thine own, but in Gods hand: and shall any teach God knowledg? seeing he judgeth those that are high. *One dyeth in his full strength, being wholly at ease and quiet: his breasts are full of milk, and his bones are moistned with marrow: And another dyeth in the bitterness of his soul.—They shall lye down alike in the dust, and the worms shall cover them,* Job 21. 21—26, and 20. 22.

4. If you should live to old age, (as sometimes the wicked live, become old, yea are mighty in power, Job 21. 5—7.) yet you will be never a

whit

whit the nearer applying your hearts to wisdom,  
 by your walking on in ways of sin and vanity,  
 but the further off still : as Faith and Obedience  
 are a coming unto Christ, *Matth. 11. 28, 29* ; so  
 disobedience is a going away, and departing from  
 him : and the longer you go on therein, the fur-  
 ther your hearts are removed from him, and the  
 more enmity unto him, and unto his ways you  
 contract to your selves, *Isa. 29. 13, Whoredom,  
 and wine, and new wine, take away the heart, Hos.*  
*4. 11*, an evil heart of unbelief leads to depart  
 from the living God, *Heb. 3. 12.* and the more  
 firmly and well-pleasedly your souls will be joyn-  
 ed and knit to sin and vanity ; and therefore  
 the longer you live, and continue in crooked  
 and evil ways and paths, the more difficult still it  
 will be to you to submit your necks to Christ's  
 yoke, and your shoulders to his burden, and the  
 more averse from returning unto him you will  
 be, who is the only rest and refreshing for the  
 weary : He that is, and will be unwilling, and  
 unprepared to day, will be more averse and un-  
 apt to morrow. *Can an Ethiopian change his*  
*skin, or a Leopard his spots ? then may ye also do*  
*good, that are accustomed to do evil, Jer. 13. 23.*  
 Indeed, all things are possible with God ; and  
 unto him that is joyned to all the living, there  
 is hope : But by mens continuance in their e-  
 vil and sinful ways, they put themselves further  
 and further off from the Kingdom of God : What  
 men accustom themselves unto, becomes in a sense



necessary to them, so as they cannot cease therefrom: Hence whereas it is said in one Evangelist, *The governor was wont to release unto the people a prisoner whom they would*: It is thus expressed in another; *Of necessity he must release one unto them at the feast*, Matth. 27. 15, with Luk. 13. 17. 2 Pet. 2. 14. The consideration hereof also is proper and powerful to engage you to break off your sins by righteousness; and that the time past of your life may suffice you to have exercised your selves so long in the unfruitful, yea in the destructive works of darkness. Oh return, return unto him that calleth you into the grace of Christ, and no longer defer, nor delay; continue not in hardening your hearts from his fear, lest you provoke him at last, who is slow to anger, to swear in his wrath, that you shall never enter into his rest. *How long, ye simple ones, saith the wisdom of God, will ye love simplicity? and the scorers delight in their scorning? and fools hate knowledg? turn you at my reproof, &c. How long will it be ere you be made clean? when shall it once be?* Jer. 13. 27. And so much for that instruction.

3. In that the Prophet here laments and bewails the loss and removal of the good, godly, and merciful man: so we may learn, That those who mourn especially and principally on this account, and the cause of whose great lamentation is, that *the good man is perished, &c.* These are indeed the true and right mourners:

men have



men may doubtless mourn on other accounts; to wit, that a prudent man, an old acquaintance, a near and dear relation, a loving man to them, an ordained man, &c. is removed: But the great reason of this holy Prophets bitter wailing, and doleful lamentation was, *The good man is perished out of the earth*; and so certainly it is of all devout persons, who are devoutly exercised, and who walk in the steps of Holy ones in former times, *Act. 8. 2.* Thus the *Psalmist* cries out, *Help, LORD, for the godly man ceaseth, for the faithful fail, &c. Psal. 12. 1.* And the Evangelical Prophet also speaks to the same purpose, *The righteous perisheth, and no man layeth it to heart: and men of kindness and godliness are taken away, &c. Isa. 57. 1.* A great many mourners there are who cry and weep, and wail bitterly, when the good man perisheth, who do not lament; because the good man perisheth; I mean, that is not the reason, the great reason, that he was a good man who is removed; but they mourn principally upon some less considerable account; some, because he was charitable to them, and so they mourn rather for the loss of the loaves, than of the good man; others for the loss of a parent, or of a loving relation; and others, because he was a Divine, as they speak, or a Scholar, &c. But the great reason of the Prophets dolour and heaviness is wanting in the sadness and lamentation of these mourners; as we have shewn in the beginning of this discourse.

And surely, the highest and greatest reason of our wailing should be, that he who now ceaseth to be amongst us, was the good man; though that is not the only reason: for the good man, the godly and merciful man, is the man beloved of his God, and he as a Prince prevails with him, through the Mediation of Christ, for the diverting evil, and for the obtaining good for men: and he is the most useful, profitable, and beneficial man to the Children of men, as hath been in some little measure, shewed before, in the first instruction. Oh therefore! let this be laid to heart by us; and let us teach every one his friend, wailing; and his Neighbour, lamentation, that the good man is taken away from us, and we shall never see his face, or enjoy his personal helpfulness any more in this world. But to this we may speak somewhat further and more particularly in what followeth.

4. In that the Prophet laments, that the good man is *perished*, and yet not simply, that the good man is *perished*, but as to the extent of the loss of him, that he is perished [*out of the earth*]; that is, that he is taken away out of this world, as hath been before said; so it shews unto us, that the death of the good man, (especially dying before he hath filled up his days), is matter and cause of very great lamentation; and therefore greatly to be bewailed, and deeply laid to heart by us. Men may perish out of one part of the earth, and yet live and continue in another part there

thereof: As the Lord oft threatned, that if his people were disobedient to him, they should be cut off, and perish from the Land of *Canaan*, and yet not all of them from the earth; so it is said, *I call heaven and earth to witness against you this day, that perishing ye shall perish from off the land whereunto ye go over Jordan to possess it—and the L O R D shall scatter you among the nations—and if from thence thou shalt seek the L O R D—thou shalt find him, if thou seek him with all thine heart, and with all thy soul*, Deut. 4. 26—29, 30, 31, plainly signifying, that persons may perish out of one place, or particular land, and yet seek and serve God in another part of the world, *Josh. 23. 15, 16*. But this was not here the reason of the Prophets lamentation, nor is of ours: The perishing of the good man here spoken of was, his perishing out of the earth. It is matter and cause of great lamentation and mourning to a particular Place or Countrey, when the good man perisheth, and is lost out of that part, and is no longer resident there, nor have they any more the benefit of his personal Presence with them, though he be longer continued in the world; so it is said of the Overseers, and Brethren of *Paul*, when he told them, they should see his face no more, they all wept sore, and fell on *Paul's* neck and kissed him: sorrowing most of all for the words which he spake, that they should see his face no more, *Act. 20. 25, 37, 38*. But the perishing of the good man out of the earth, is still

more lamentable and deplorable: for though when the good man is removed wholly out of a particular place and Countrey, the inhabitants unto whom he hath personally ministred, or been beneficial unto, may see his face no more, nor hear him vocally instructing, or preaching to them; yet he may still be useful to them; though not personally present with them, he may send others to them to supply his place; he may pray for them, and through the intercession of Christ, his spiritual sacrifices may be acceptable to God for the good benefit and behoof of them for whom he may obtain mercy and grace at the hands of God; or he may write to them, and so be an instrument of much good to them, as the Apostle *• John* was to the seven Churches in *Asia*, when he was in the Isle of *Patmos*, *Rev. 1. 9—11*; yea it may much moderate their grief and heaviness, that by his means others may get good, and the word of the Lord in other places may, by means of him, run and be glorified; and the work of the Lord be carried on, and others turned from their disobedience to the wisdom of the just. But alas! when the godly and gracious man is perished out of the earth, then his work is wholly done, his personal work: he can then pray no more for us, Preach no more to us, send no more instructions by writing amongst us, watch no longer over us; do no more good personally for us, or for any other person: *There is no work, nor device, nor knowledg, nor wisdom in the grave whither*

ther he is gone, and where he now is: *Wo unto us therefore! the good man is perished out of the earth:* We have great cause to sigh with the breaking of our loins, and with great bitterness to sigh: and that our hearts should melt, our hands be feeble, our spirits faint, our knees be weak as water, and our faces gather blackness upon the account hereof, for he is gone, and gone for ever out of this world. And we may well joyn with the Prophet, and say, *Wo is unto us! the good man faileth from among the children of men:* And so,

1. *Wo is me*] saith the Prophet; though he was an holy and good man, and one that was full of Power by the spirit of the LORD, and of Judgment, and of Might, &c. *Micah 3. 8*, yet he heavily bewails the loss of the godly and pious man. And consider what the famous Apostle of the Gentiles, who was no whit inferior to the very chiefest Apostles, yea who laboured more abundantly than they all, said concerning *Euphroditus*, who was much beneath him in the service of the Gospel: *He was indeed sick, nigh unto death; but God had mercy on him, and not on him only, but on me also, lest I should have sorrow upon sorrow, Phil. 2. 27.* See *2 Sam. 1. 26. Psal. 12. 1. Isa. 57. 1.* Now if the loss of the good man who was taken away, was so much bewailed by the former, who was a Prophet of the Lord, and so stood in less need of the help of instruments, and by other Prophets:

and the removal of the good man would have caused so much sorrow to the latter, had he perished out of the earth ; though he was an eminent Apostle of Jesus Christ : What cause have the Gospel-preachers now to lament with great lamentation for the loss of the good man, when such occasion of mourning is presented, as it is now in the death of our Brother ? If the more eminent in goodness, godliness, graciousness, and usefulness did, and would have so sorrowed for those who were herein beneath them : What great cause of bitter wailing is presented to the inferior, when the more eminent cease to be any more amongst them, or to be any longer personally useful to them ? Such have abundant cause to bow down heavily, and to be greatly affected with, and afflicted for such an heavy stroke and correction, because their instrumental guide, and useful helper in the Lord, wholly and for ever ceases to be so any more to them in a personal consideration : Should they then make mirth ? yea should they not then be deeply humbled, and filled with heaviness on this account ?

2. *Wo unto us* ] May those who were taught and instructed by the godly man, say ; Both those he formerly ministred the Gospel of the grace of God to, more publickly ; and those amongst whom, in latter times, he held forth the word of life more privately : they may both joyn with deep mourning, and say, *The good man is perished out of the earth* : He that laboured amongst us in the

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the Word and Doctrine, now ceaseth from his personal labours: and he who, in time past, watched over our souls, and was willing to have imparted to us, not the Gospel of God only, but also his own life, because of his cordial affection to us; who did spend himself, and was spent for our good and profit, he is now no more in this world: Death hath discharged him from the office of a Watch-man; and we who either neglected through fear, or shame, or rendred unprofitable to our selves his formerly incessant service in the Gospel of Christ, may now begin to know, by woful experience, that an Holy man, a Prophet, hath been amongst us, as *Ezek. 33. 30—33.* We may now with sadness bethink our selves, how diligent he was in the work of the Lord, and therein, in seeking the good of all; how he warned the unruly, comforted the feeble-minded, supported the weak, and diligently followed every good work. And the more we remember and consider, how he followed the Lord with a full spirit; and sought not his own things, but the things of others; the more we may see cause to bewail his loss, and our being deprived of him, from whom we have formerly, or might have received much profitable Instruction and Admonition. Yea indeed, the removal of such an one, who was a good, godly, and merciful man, a man of godliness and kindness, is cause of general lamentation and mourning.

3. *Who is me* ] more especially and abundantly, may she, who was formerly the yoke-fellow, and is now at present the Relict of the good and pious man, say ; *for the gracious man is perished out of the earth.* She is indeed, in some sense, a Woman forsaken, and may well be grieved in spirit, (as *Isa.* 54. 6.) because she is now, in this World, for ever deprived of the personal society, prayers, instruction, benefit and advantage of so near and dear a companion, of so true a yoke-fellow : This cannot but be cause of very great dejection and lamentation to her : She is now deprived of, not a companion only, but of a good companion ; not of an Husband simply, but of a good Husband ; of one that dwelt with her according to knowledg, giving honour unto her as unto the weaker vessel, and as unto an heir together of the grace of life ; (as *1 Pet.* 3. 7.) one that by night and by day, early and late, abroad and at home, in sickness and in health, was every way an instrument of good unto her, and an instrumental guide, to direct her more frequently and abundantly unto the most excellent things. But to this I shall not enlarge, lest I add further grief to her former sorrow, and she faint in her sighing. Oh that she may not forget the exhortation and consolation, which speaketh unto her as unto a child, that she may not despise the chastening of the Lord, nor faint now she is rebuked of him ; but that she may remember, a Judge of the Widow, is God in his holy habitation, *Psal.* 68. 5,



68. 5, he that saith to *Edom*, *Let thy widows trust in me*, Jer. 49. 11, and who is a refuge for the oppressed indefinitely, a refuge in time of trouble, *Psal.* 9. 9, is, and will be especially the Saviour and helper of them that believe: *Their maker is their husband, and their redeemer the holy one of Israel*, Isa. 54. 4—6. And oh that our Sister, the Widow of the good man lately removed, may be a Widow indeed, that she may trust in God, and continue in supplications and prayers night and day, *1 Tim.* 5. 3, 4, 5.

4. *Wo unto us* ] may the Son and Children of the pious and gracious man, now perished out of the earth, say, not for that they have lost a Parent simply, a wise, learned, and indulgent Parent; but a good and godly Parent, an holy Parent; one whose heart was especially set for the eternal good of their Souls: And that *they might hear counsel, and receive instruction, that they might be wise in the latter end*. It may be truly said unto them, as the Apostle *Paul* speaks to the *Corinthians*; *Though ye have ten thousand instructors, yet ye have not such another father*; One who designed and endeavoured your spiritual and eternal good, by word, writing, and conversation; and who was greatly pained, and even travelled in birth, that Christ might be formed in you (as *Gal.* 4. 19.) unto whom it was at any time, a very great joy and rejoycing, to hear that his Children walked in the Truth, as was said by another *John*, *3 Joh.* 3. 4, who always

ways made mention of you in his prayers to the Lord, that you might know, and receive the grace of God in truth; that thereby you might be free from sin, and be, and abide servants unto righteousness; *and be fruitful in every good word and work.* Oh! Remember the good Doctrine he gave you, the good example he set before you, the good way he walk'd in, even in the way of the formerly holy and pious servants of the Lord: Remember and consider, how he kept back nothing from you that was profitable unto you, but shewed unto you, and taught you, and testified the Gospel of the grace of God unto you publicly, and from house to house. Remember of whom he was a delightful companion, even of such as feared the Lord, and of such as kept his precepts, and not mens, if they judged they were not consistent with, or consenting unto wholesom words, the words of our Lord and Saviour Jesus Christ: And forget not your own friends, and your fathers friends: *For sake the foolish, and live, and go in the way of understanding. Hearken unto the good counsel which your father gave you, and despise not your mother when she is old: Buy the truth, and sell it not; wisdom, instruction, and understanding.* Doubtless, you have by occasion of the removal of your dear and tender-hearted Parent, great cause to joyn with this holy man of God, and with deep mourning and lamentation to cry out bitterly, *Woe unto us,*—the good man, the godly, gracious, and merciful man,

man, yea, our good, and kind, and pious Parent, who was affectionately desirous of our best good, *is perished out of the earth.* And now he is gone, and can be no more personally useful to you as formerly, read diligently, and frequently, and make good use of his good Books and Manuscripts, in which, *He being dead, yet speaketh.*

5. Yea indeed, we have all in the Town where our Brother so long lived, and wherein he so oft Preached the Gospel, and in our Nation more generally, cause to take up this doleful lamentation of this holy Prophet of the Lord, and greatly to bewail the loss of the good man; for the good man is a publick good, while he is continued in the land of the living, as we have shewed before in the first instruction: And therefore his removal is matter and cause of general lamentation and mourning. But unto this, I shall not now further enlarge; only I may here a little shew some Reasons, wherefore we should so mourn because of, or by occasion of the removal of the good, pious, and gracious man. And so,

1. We have at such a time, and on such an occasion, cause to be humbled for, and greatly to bewail our sinfulness, and unworthy, and unsuitable demeanour of our selves, while such a mercy and advantage was vouchsafed to us; our sins and our iniquities procure such cause of lamentation, as is here presented to us. Thus here, when the Prophet cries out, *Woe is me, — the good man is perished out of the earth:* he then acknowledges

ledges and bewails this in *Vers. 9*, *I have sinned against the LORD.* When *Uzzab* was cut off, *David* saith, *The LORD our God made a breach upon us; because we sought him not after the due order,* 1 Chron. 15. 12, 13. When good and godly *Josiah* perished out of the earth, the Prophet *Jeremiah* cries out, *The crown is fallen from our head: woe unto us that we have sinned; for this our heart is faint, for these things our eyes are dim,* Lam. 5. 16, 17, when the Apostle *Paul* saith, *I know I shall abide and continue with you all for your furtherance, and joy of faith: That your rejoicing may be more abundant in Jesus Christ for me, by my coming to you again:* He then immediately adds, *Only let your conversation be as becometh the gospel of Christ;* whereby the Apostle plainly gives us to understand, that that only thing being found with them, he should be continued with them; but if they had not their conversation in Christ, and as became his Gospel, they would be deprived of this great mercy, and high favour, *Phil. 1. 25—27.* We have cause, great cause, to humble our selves under the mighty hand of God, for our great barrenness and unfruitfulness; yea, for that we have brought forth contrary fruits, to what God hath been producing in us, and expecting from us; wild grapes instead of good ones: and therefore may he righteously command the clouds, that they should no more rain upon us, as *Isa. 5. 1—6. Mic. 2. 6.* Our ways and doings have procured this stroke

stroke unto our selves, *This is our wickedness, because it is great, &c.* Oh let every one of us then smite upon our Thigh, and say, What have I done? And sorrow after a godly sort for our many and great provocations, whereby we have procured such cause of lamentation to our selves: *Let us search and try our ways, and turn again (from our iniquities) unto the LORD; Let us lift up our hearts with our hands unto God in the heavens. We have transgressed, and have rebelled, thou hast not pardoned, as Lam. 3. 39, 40---42.* God is even writing our sin upon our punishment, and testifying to our faces, that we have been unwise children, and have slept in harvest, and have not been saved from our sins and vanities: And therefore hath he watcht upon the evil, and brought it upon us; and hath covered himself with a cloud, and turned away, and shut out our prayer. And this leads us unto another particular, namely,

2. We have cause, by occasion of the removal of the godly man, to mourn and weep, for the anger and displeasure of our gracious God, who is slow to anger, therein testified; Thus the Prophet here saith when the good man perished; *I will bear the indignation of the LORD, because I have sinned against him, &c. Vers. 9,* evidently signifying, that there was indignation testified in God's taking the pious and charitable man out of the earth; however, when such are removed out of the land of the living untimely, which might

might have been continued many years longer, and been further useful in their generations: And surely there is much of displeasure herein testified to us in this late correction; and in former providences of like nature; and thereby cause of deep mourning is presented to us. And we may with lamentation address our selves unto the Lord; and say, *Thou hast covered with anger, and persecuted us, thou hast slain, thou hast not pitied, thou hast covered thy self with a cloud, that our prayer should not enter*, Lam. 3. 43, 44. And therefore because our gracious Father is highly displeased with us; because of our holding fast deceit, and refusing to return from our evils and follies, and doth even spit in our face, should we not bow down, and be ashamed by reason hereof? *Numb. 12. 14.* And is it not meet for us, to take with us words, and turn to the LORD, and say, *Take away all iniquity, and receive us graciously, &c?* whereto we may be provoked and encouraged, if we duly consider the expressions made use of by this Prophet in the latter end of this Chapter; to wit, *Who is a God like unto thee, that pardoneth iniquity, and passeth by the transgression of the remnant of his heritage? he retaineth not his anger for ever: because he delighteth in mercy, he will turn again; he will have compassion upon us: he will subdue our iniquities, and thou wilt cast all their sins into the depths of the sea, &c.* Mica. 7. 18, 19, 20.

3. We have hereby also cause and occasion of lamentation, sorrow and heaviness, administered to us;

us; because by such like providences God is making a way for his sore judgments to be executed amongst us, and poured forth upon us: The removal of the good man untimely, is usually a presage and the fore-runner thereof. To this purpose the Prophet *Isaiah* speaks; *The righteous man perisheth, and no man layeth it to heart:* And men of godliness, or kindness are taken away, none considering that the righteous is taken away from the evil; both from the present evil, and from that which is to come, and we may fear is a coming and hastening apace, *Isa. 57. 1.* Thus here the Prophet *Micah*, when he thus sadly bewails the loss and death of the godly and pious man, he presently after saith, *The day of thy watchmen, and thy visitation cometh: now shall be their perplexity.* In which last expression he shews what he means by their day, and by their visitation, to wit, a day of judgment, wrath, distress, and perplexity; and that *He would visit them in anger, and with the testimonies of his indignation,* *Mica. 7. 1, 2, 4,* with *Zeph. 1. 14—18. Psal. 37. 13.* And this occasion of wailing aptly follows after, and is the consequent of the two former; for sin provokes God to anger and indignation, and anger testifies itself in judgments and severe rebukes, *Job 19. 29.* And may not our flesh tremble? And have not we cause to be afraid of God's judgments, when God is plucking up such stakes out of the hedg? Surely we have; especially when none of like goodness, or faithfulness,

are raised up to make up the hedge, and stop the gap again. See what the Lord saith, *I sought for a man among them, that should make up the hedge, and stand in the gap before me for the land, that I should not destroy it, but I found none. Therefore have I poured out mine indignation upon them, I have consumed them with the fire of my wrath: their own way have I recompenced upon their heads, saith the Lord G O D, Ezek. 22. 30, 31.* May we not fear a Famine, not only of bread, and a thirst for water, but a greater one also, even of hearing the words of the L O R D? And have we not by our iniquities, in not receiving the love of the truth that we might be saved, provoked God so to wrath, that he may righteously send unto us the strong delusions of the man of sin? From which, the good Lord, pardoning our iniquities, deliver us, *2 Thes. 2. 10—12.* Oh that we may now tremble in our selves, that we may rest in the day of trouble, *Hab. 3. 16—18.* God is in the removal of men of godliness and mercifulness, as it were, saying unto them, *Come my people, enter thou into thy chambers, and shut thy doores about thee: hide thy self, as it were for a little moment, until the indignation be over-past. For behold, the LORD cometh out of his place, to punish the inhabitants of the earth for their iniquities, &c. Isa. 26. 20, 21, with chap. 57. 1, 2. 1 King. 14. 13. 2 Chron. 34. 27, 28.* The more then such good men perish out of the earth, the more we may be afraid, and wail because of the evils and judgments



ments which are ensuing, and approaching towards us.

4. We may cry out, *Wo unto us,* — *The good man is perished out of the earth:* For now deceivers, and evil workers, who are adversaries to, and opposers of the truth, will be more active and busie than formerly. Those who lay dormant, or asleep, while the godly and pious man was continued, who then crouched, and humbled, or hid themselves, and acted more privately and secretly, and whisperingly opposed the great things of Gods Law, or were adversaries in lighter matters, ( though by them looked upon as fundamental ones ) will now with open mouth endeavour to sow their tares, and to ensnare those who are going right on their ways, and to confute the good man, whose mouth death hath silenced before-hand. To this purpose speaks the Psalmist, when the godly man ceaseth, and the faithful fail from among the Children of men: *They all speak vanity every one with his neighbour: with flattering lips, and an heart, and an heart, do they speak, that they might ensnare others. They then speak proud things, and said, with our tongue will we prevail,* ( now the godly man ceaseth ) *our lips are our own; who is Lord over us,* Psal. 12. 1—4. At such a time, the Congregation of Gods poor have occasion of sighing admittred to them, *Vers. 5.* And with the former also agrees the Prophet *Isaiab*; when the righteous perished, and men of godliness were taken away, then saith he,

Draw near hither, ye sons of the sorcerers, the seed of the adulterer and the whore : Against whom do you sport your selves ? against whom make ye a wide mouth, and draw out the tongue ? are ye not children of transgression, (such as transgress, and abide not in the Doctrine of Christ, 2 Job. 9.) a seed of falsehood ? Isa. 57. 1—4. &c. Now the Prophet signifies, when the godly man ceased, these evil workers did sport it, and were very jocund and merry, and drew out the tongue, which possibly before they kept close in their mouths, however comparatively. Yea, and this Prophet Micah also, now when he bewails the loss and death of the good man, saith, *Rejoyce not against me, O mine enemy, when I fall, I shall arise, when I sit in darkness, the LORD will be a light unto me,* Mica. 7. 1, 2, 8. And the Apostle of the Gentiles, when he tells the Elders they should see his face no more, forewarns them thus ; *I know this, that after my departing, shall grievous wolves enter in among you, not sparing the flock. Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them,* Act. 20. 29, 30. And this is also matter and cause of grief and mourning, occasioned by the loss and removal of the good and godly man ; that now the adversaries to the Truth, will lift up their horn on high, and endeavour to shatter and scatter those who were kept together by the good man ; and with good words and fair speeches, to deceive the hearts of the simple : They will begin to think and

and say, Seeing the foundations are destroyed, (those whom they falsely so call) What will the righteous do? what will now become of them, seeing the principal of their flock, their prime leaders, and ablest helpers are gone? what will these feeble ones do, which are left behind? *Will they fortify themselves? will they sacrifice?—* even that which they build, if a fox go up, he shall even break down their stone wall, Neh. 4. 2, 3. They will then insultingly say, This is the day that we looked for, we have found, we have seen it; and they will now creep out of their holes, that they may draw them away, or as many of them as they can possibly; and they may indeed unsettle and beguile some weak and unstable ones, or such as have been secretly laden with sins, and led away with divers lusts; as also they will occasion much grief and exercise to those whose hearts are established with grace: For such like reasons and causes, and on such accounts, there is occasion of mourning presented, *When the good man perisheth.* But we shall add no more unto this instruction it self; only we may say by way of usefulness,

I. Seeing the loss and death of the godly man is matter and cause of great lamentation, as we have in some measure shewed; Oh then! let it not be said of us, that God hath smitten us, and we have not grieved: But *be we afflicted, and mourne, and weep; let our laughter be turned into mourning, and our joy into heaviness: Humble we*

our selves in the sight of the Lord, and he will lift us up, Jam. 4. 9. 10. Let this be deeply laid to heart by us, That men of godliness are taken away, Isa. 57. 1. At such a time, the Lord is calling to mourning, and to weeping, and to baldness, and to girding with Sack-cloth: Oh that there may not be found with us, instead thereof, joy and gladness, &c. Isa. 22. 4, 5, 12, 13, but that we may all of us put our mouths in the dust. And seeing here, the Prophet is the mourner spoken of; let them that are over their Brethren in the Lord, be deeply affected with, and bowed down under this afflicting and correcting hand of God. *Howl ye shepherds, and cry, and wallow your selves in the ashes, ye principal of the flock, &c.* as Jer. 25. 34—36. And let them, Relations, and all of us mourn, and be humbled for our iniquities and provocations, for we have all transgressed against the Lord, and because thereby we have provoked God to anger, and procured further judgments to our selves. And let us all bear the indignation of the LORD, (in what he hath been ordering to us) because we have sinned against him, until he plead our cause, &c. Mica. 7. 9. And turn we unto him who smiteth us, and seek we the Lord of hosts: For that is his end in all the executions of judgments, while it is called to day, that he may repent him of the further and future evil deserved by us, and threatned by him: or however, we may be hid in the day of the Lords wrath. But

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unto these things somewhat hath been spoken before, and therefore we shall not further enlarge to them.

2. Seeing the Prophet, and other holy ones, so much lamented the death of the godly man, because he was perished out of the earth; so it may shew unto us, that such, when so removed, are no longer personally useful unto, or for those who are here surviving. Indeed, if when such go out of the World, their work then be to pray and intercede for those that are here below, their loss then would not be so lamentable, as it is here signified to be: But this is but an idle and hurtful dream; for when they dye in the Lord, they then cease from their labours, and their works follow them, *Rev. 14. 13. The dead know not any thing, neither have they any more reward, for the memory of them is forgotten.*—*Also their love is now perisht, neither have they any more a portion for ever in any thing that is done under the sun, Eccles. 9. 4—6.* Doubtless, saith the Prophet, *thou art our father, though Abraham, the father of the faithful, be ignorant of us, and Israel, who as a prince formerly prevailed with God, acknowledg us not: Thou, O LORD, art our father, &c. Isa. 63. 15, 16.* Their course is finished, when they depart out of this World, *2 Tim. 4. 6, 7,* and their work is at an end: And they rest in their Beds, *Isa. 57. 1, 2,* and do no longer pray, or make intercession for those that are on earth; nor are they inferiour Mediatours between Christ and us: For as there

is one God, and there is none other but he, *Mark*. 12. 32. So, *There is one*, and but one *mediator between God and men, the man Christ Jesus: who gave himself a ransom for all*, 1 Tim. 2. 5, 6, with 1 Cor. 8. 5, 6. The Prophet therefore so greatly bewails, and dolefully laments the removal of the good and godly man out of the earth: And at this time he thus resolves, *Therefore I will look unto the LORD*, not to the Saints departed; *I will wait for the God of my salvation, my God* (not mine old friend, the good man) *will bear me*, Mica. 7. 1, 2, 7. We have a better friend in Heaven, by whom, and by whom only, we may come to the throne of grace: *No man cometh to the father, but by me, saith Christ*, John 14. 6. *We have an advocate, one advocate with the father, Jesus Christ the righteous: And he is the propitiation for our sins, and not for ours only, but also for the sins of the whole world*, 1 Joh. 2. 1, 2. And need not therefore to call to the deceased saints to help us: For *he, who is our only Advocate, is able to save to the uttermost them that come unto God by him, seeing he ever liveth to make intercession for them*, Heb. 7. 24, 25—28. *By him therefore, and by him only, let us offer the sacrifice of praise unto God continually, that is, the fruit of our lips, confessing to his name*, Heb. 13. 15. And those who in a voluntary humility worship Angels, or messengers, (ministring spirits, or Saints deceased) they intrude into things they have not seen, and are vainly puffed up with their fleshly mind; and do not hold the head,

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the only and alone head of the Church, Jesus Christ, *Col. 2. 18, 19*, with *chap. 1. 18, 19*. Oh! take we heed, and beware of those strong and pernicious delusions of the man of sin, the son of perdition.

3. And more particularly, seeing when the good man is perished out of the earth, the surviving righteous will have this cause of grief, as the consequent of the former, administered to them, That their adversaries, and the adversaries of the Truth believed and professed by them, will bestir themselves, and lay hold on this opportunity to ensnare as many as they can, and to corrupt them from the simplicity which is in Christ; and to villify and reproach such as stand against this evil design of theirs, as we have before said; let the consideration hereof be of awakening usefulness,

1. To the surviving under-shepherds, and to the principal ones of the flock, to watch unto Prayer, and to look to the Lord, as the Prophet resolves at such a time he would do, *Micah 7. 7*, and to watch over the residue of their brethren; and therewith to comfort and strengthen the feeble-minded, and to support the weak: and every way to seek the good and preservation of themselves and one another: *looking diligently lest any man fail of, or fall from the grace of God; lest any root of bitterness, any corrupt and false teacher, or doctrine, spring up among them, and thereby many be defiled: Lest there be any fornicator,*

cator, or profane person amongst them, as Esau, who for one morsel of meat sold his birthright, Heb.

12. 14—16. Thus the Apostle Paul charged the Elders, when he told them they should see his face no more: *Take heed, saith he, therefore to your selves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the Church of God which he hath purchased with his own blood: for I know this, that after my departing shall grievous wolves enter in among you, (in sheeps cloathing also, Matth. 7. 15.) not sparing the flock. Also of your own selves will men arise, speaking perverse things, to draw away disciples after them: Therefore watch, &c. Act. 20. 25—28—30.* Thus also he charges Timothy, a little before the time of his dissolution; *Watch thou in all things—do the work of an evangelist, fulfil thy ministry: for I am ready to be offered up, and the time of my departure is at hand, &c. 2 Tim. 4. 1, 2—5—7.* While eminent, and eminently useful, and painful good men are continued, the burden and service of a Watch-man lies most upon their shoulders, and others are the more eased, and may possibly, by occasion of others diligence, be too sure, and too much dispose themselves to ease and rest: But when the more diligent and laborious godly ones are removed, God is then calling upon them to watch, stand fast in the faith, quit themselves like men, and be strong; to give attendance to Reading, to Exhortation, to Doctrine; and not to neglect the gift that is given them;



them; to meditate upon those excellent things written to us in the holy Scriptures, and to give themselves wholly to them, that their profiting may appear to all: *To take heed unto themselves, and to the doctrine, and to continue in them: for in doing this, they will both save themselves, and them that hear them,* 1 Tim. 4. 10---16. *While men sleep, the enemy of the Son of man, (who came not to destroy mens souls, but to save them,* Luk. 9. 56,) *will sow tares among the wheat,* Matth. 13. 24, 25. Oh therefore! how doth it behove such especially as watch for mens souls, to be *sober and vigilant, because the Devil, their adversary, like a roaring lyon goeth about, seeking whom he may devour: whom they should resist stedfast in the faith,* 1 Pet. 5. 8, 9.

2. Yea, the consideration of what hath been foresaid, may be useful unto all, both those who teach others, and those that are taught, to engage them to cleave to the Lord with full purpose, and to the word of his grace, and unto one another in the fear of the Lord: and with all lowliness and meekness, with long-suffering, forbearing one another in love, to endeavour to keep *the unity of the spirit in the bond of peace:* and in so doing, they will have Gods Presence with them, and his blessing upon them, *even life for ever more,* Ephes. 2. 3, with Psal. 131. *Live in peace,* saith the Apostle, *and the God of love and peace shall be with you,* 2 Cor. 13. 11. *And if God be for them, who then can be against them?* Rom. 8. 32.

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Two are better than one—for if they fall, the one will lift up his fellow : but wo to him that is alone, when he falleth : for he hath not another to help him up. Again, If two lye together, then they have heat : but how can one be warm alone ? And if one prevail against him, two shall withstand him : and a threefold cord is not quickly broken, Eccles. 4. 9---12. This is the way whereby they may, and shall be preserved from deceitful workers, who endeavour to subvert mens souls, by being knit to each other in the Lord in love and peace. This the Apostle Paul signifies, when he saith, *I would ye knew what great conflict, or care I have for you, and for them at Laodicea, and for as many as have not seen my face in the flesh : that their hearts might be comforted, being knit together in love, &c.*—And this I say, lest any man should beguile you with enticing words, Col. 2. 1---4. Thus also he exhorts the Philipians : *Only, saith he, let your conversation be as becometh the Gospel of Christ.—that ye stand fast in one spirit, with one mind, striving together for the faith of the Gospel, and in nothing terrified by your adversaries ; which is to them an evident token of perdition, but unto you of salvation, and that of God,* Phil. 1. 27, 28, and chap. 2. 1—4.) So when the Apostle forewarns the Believers of false Prophets, and gives them some rules whereby they might try and know them, he adds ; *Beloved, let us love one another,* 1 Joh. 4. 1--6, 7--12. And how oft doth our Saviour, when he was ready to leave the world, command his Disciples, that they should love one another, and commend that unto them ? Joh. 13. 34, 35, and 15. 9—12—17. And he several times

times prays to his Father, that his Disciples might be one in the Father and Son, *Joh. 17. 11, 21, 22, 23.* Oh therefore! at such a time, when the good and merciful man perisheth, let not *the best be as a briar, and the most upright as a thorn-hedg*; as this Prophet complains it was in his days, *Micah 7. 2—4.* For if the Believers bite and devour one another, let them take heed that they be not consumed one of another. This I say then, saith the Apostle, walk in the spirit, and ye shall not fulfil the lusts of the flesh, which are, amongst the rest, hatred, variance, emulations, wrath, strife, &c. But ye shall have, and be filled with the fruit of the spirit, which is love, joy, peace, long-suffering, gentleness, goodness, meekness, &c. *Gal. 5. 15, 16—19—22,* nor let them sit alone, or neglect the fellowship and helpfulness of their brethren: for then they may the more easily be prevailed against by wily and crafty seducers. But now especially, when the good man is removed, it behoves them greatly to seek peace, and pursue it; and so they will be instruments of strengthening the hearts and hands one of another, against those who would espouse them to themselves; and to preserve themselves and one another from being led away with the error of the wicked: But to grow in grace, and in the knowledg of our Lord and Saviour Jesus Christ. In following those things which tend to peace, they also will follow the things wherewith one may edifie another, *Rom. 14. 17—19.* Oh then! at this time especially, and on this occasion, Put on (as the elect of God, holy, and beloved)

bowels

*bowels of mercies, kindness, humbleness of mind, meekness, long-suffering, forbearing one another, and forgiving one another, if any man have a quarrel, or complaint against any: even as Christ forgave us, so also let us do: And above all these things put we on charity, which is the bond of perfectness: and let the peace of God rule in our hearts, to the which also we are called in one body, and be we thankful,* Col. 3. 12—15. And that we may be men of peace, disposed for it, and pursuers of it; cease we from our own wisdom, and walk we in that which is heavenly: That wisdom which leadeth to envying and strife, *descendeth not from above, but is earthly, sensual, devilish: for where envying and strife is, there is confusion, tumult, unquietness, and every evil work: But the wisdom that is from above, is first pure, then peaceable, gentle, and easie to be intreated—And the fruit of righteousness is sown in peace, of them that make peace,* Jam. 3. 14, 15, 16, 17, 18.

5. And lastly, From the person lamenting, and reason of the Prophets lamentation; namely saith he, not, *Wo is the good man, but, Wo is me, the good man is perished out of the earth:* we may learn, That though the removal of the good man was cause of lamentation to the holy surviving Prophet, as to himself, and others here remaining; yet there was no reason to lament, as to the good man so removed, as if his state and condition was worse than formerly: no cause to weep for him, but for our selves left behind, from whom he is gone, and whose personal presence and helpfulness we can now no longer enjoy, or

be benefited by. It is far better with him, when he is taken out of this world, than it was while he was here continued: *Blessed are the dead which dye in the Lord, from henceforth* (from the time of their departing out of this world), *yea, saith the spirit, &c.* Rev. 14. 13, to them to dye is gain and advantage. They are delivered from what caused grief and sorrow to them formerly; and enter into, and are in spirit possessed of such joy, and pleasure, and peace, as while they were in this world, they were not partakers of. Therefore there is no cause to say, *Wo* is the good man who is departed: no, but, *We* unto us, that he is removed out of the land of the living. But happy is the good, godly, pious and merciful man, more happy and blessed than he was before: as will appear, if we consider,

1. He is perished [ *out of the earth* ] and is no more, no longer therein; and so he is removed out of the sinning place: while he was here in this world, he had sin in him, and was too often polluted and overtaken therewith: he had, and all pious ones have ungodliness and worldly lusts to deny (both in himself and others) here in this present world, *Tit. 2. 11, 12.* All holy ones have sin to resist and strive against unto blood, unto death, *Heb. 12. 4.* They have their members upon the earth to mortifie, *Col. 3. 5.* And while they are in mortal bodies, *in many things they offend all*, *Jam. 3. 1, 2.* For there is not a just man [ *upon the earth* ] that doth good, and sinneth not, *Eccles. 7. 20.* The spirits of just men

*men are perfect, made perfect; Heb. 12. 23; but they are absent from the body, and are not on the earth; but the holy ones, while here, yea the holiest of them (Christ only excepted, who was holy, harmless, undefiled who knew no sin, who did no sin) are not perfect, not sinlessly so, neither have they yet attained that blessed state, Phil. 3. 11—13. If they now say they have no sin, they deceive themselves, and the truth is not in them, 1 Joh. 1. 9, 10. They have sin in them, until they put off this body of death, this earthly tabernacle, as the Apostle signifies, Rom. 7. 17, 18—20—24. But when once they are delivered from this body of death, and are taken from the earth, then they sin no more, but walk each one before the Lord in his uprightness, Isa. 57. 1, 2. And oh! what a blessed thing is this, which the godly man, when removed, is privileged withal? that sinful root, and corrupt disposition in him, while he was here; and his readiness to halt, and daily miscarriages, caused great sorrow and heaviness to him; and fears, lest he should fail of the grace of God, Psal. 38. 17, 18. From all which he is now perfectly, and for ever delivered.*

2. He is removed [out of the earth], and so out of the judging place; out of the place upon which God executes, and pours forth his Judgments: *For his judgments are in all the earth, 1 Chron. 16. 14. Psal. 105. 7. The LORD punisheth the inhabitants of the earth for their iniquities,*

but on ye who sin, ate, no e in em, th- 7. de- ken talk *Isa.* his, i- vi- di- di- eat he 18. ver so on dg- th, D ni- ies,

quities, *Isa.* 26. 21; and the righteous ones, while they are in this world, have, by occasion thereof, fear and trembling taking hold on them: as that holy man said, *When I heard, to wit, the voice of Gods judgments, my belly trembled, my lips quivered, rottenness entred into my bones, and I trembled in my self,* *Hab.* 3. 16. And David cries out, *I am afraid of thy judgments,* *Psal.* 119. 120. Yea many times while here, the godly ones are judged: *When we are judged,* saith the Apostle, *we are chastened of the Lord,* *1 Cor.* 11. 30—32. Judgment now begins at the house of God, *1 Pet.* 1. 17, and 4. 17. And they have fears within, by reason of what God is inflicting on themselves; and of Gods Judgments more generally: here God is ordering manifold diseases, sicknesses, pains; and when highly provoked, his furious rebukes, and sore judgments: But now when the godly man perisheth out of the earth, he is removed out of this place of Judgments: he shall then enter into peace, they shall rest in their beds, until the indignation be over-past, *Isa.* 57. 1. 2, with chap. 26. 20, 21, they are then taken from the evil present, and to come, *Isa.* 57. 1. They rest from their labours, fears, sorrows, sicknesses, pains, and occasions of mourning, *Rev.* 14. 13. Hence *Job* thus desires and wishes, *Oh that thou wouldst hide me in the grave, that thou wouldst keep me secret, until thy wrath be past!* *Job* 14. 13. They are now only (I mean, while they are on earth), and for a season, if need be, in heaviness through manifold temptations, *1 Pet.*



1. 6. But when they perish out of the earth they are removed, as out of the sinning place, so also out of the judging place, *Psal.* 46. 8. and 58. 11. *Isa.* 28. 22. *Luk.* 21 25. *Rev.* 8. 7.

3. The good man is perished [out of the earth]; and so he is out of the persecuting place out of the reach of danger from his enemies, and is delivered from the troubles, disquietments and fears of them who vexed his righteous soul, and persecuted him wrongfully. While the godly ones are upon the earth, they will suffer persecution, *2 Tim.* 3. 12. *They persecute me wrongfully, saith David, help thou me: They had almost consumed me upon earth, Psal.* 119. 86, 87, yea many of them have lost their lives upon the earth. All the righteous blood, from the blood of righteous *Abel*, to the blood of *Zacharias*, was shed upon the earth, *Matth.* 23. 34, 35. In the world, saith our Saviour to his disciples, ye shall have tribulation, *Joh.* 16. 33. I am come, saith Christ, to send fire upon the earth—suppose ye that I am come to give peace on earth? I tell you, nay, but rather division: for from henceforth there will be five in one house divided, three against two, and two against three. The father shall be divided against the son, and the son against the father, &c. *Luk.* 12. 49—53. Of this, this Prophet *Micah* in this Chapter, complains, when he saith, *Wo is me—the best of them is as a briar, the most upright sharper than a thorn-hedg—trust ye not in a friend, put no confidence in a guide—for the son disho-*



*moveth the father: the daughter riseth up against  
 her mother: the daughter-in-law against her mo-  
 ther-in-law: a mans enemies are the men of his  
 own house.* But all this trouble and molestation  
 from enemies, and from nearest relations, is upon  
 the earth, out of which the good man is perished,  
 and so delivered from all afflictions of this na-  
 ture, *Micah 7. 4—6, with Matth. 10. 34—36.*  
 The righteous, when he dies, is delivered out of  
 trouble, *Prov. 11. 7, 8*, and then enters into peace,  
*Isa. 57. 1, 2.* after he is dead, his enemies have no  
 more that they can do, *Luk. 12. 4, 5.* In the  
 grave *the wicked cease from troubling, and there  
 the weary are at rest—they hear not, and there-  
 fore fear not, the voice of the oppressor, Job 3. 17,  
 18.* Oh! well fares it with the good man there-  
 fore, in this respect; and with our Brother par-  
 ticularly, whom God by death hath delivered  
 from all his fears, enemies, and their reproaches;  
 threats, and persecutions. He now indeed, fully  
 in his spirit, dwells on high: out of the reach of  
 their arm who hate the good; though they may  
 set their mouths against the heavens, and the in-  
 habitants thereof, yet their arm is too short to  
 reach to, or harm them any more for ever:  
 Though they may belch out with their mouths,  
 and have swords in their lips, yet that is all they  
 can do; and the heavens, and they that dwell  
 therein, may laugh at them, and be glad and re-  
 joyce nevertheless. They are now gloriously  
 and eternally out of harms-way, whatever af-

afflictions, and persecutions they are exposed to, and must endure, who remain still upon the earth. . . . Therefore, though wo may be unto us, who are on the face of the earth, yet the good man is removed from off the face thereof.

4. The good man is perished [ *out of the earth* ], and so out of the sojourning place: for while he is here in this world, he is a pilgrim and a stranger: and this is the time of his sojourning, 1 Pet. 1. 17. So *Abraham*, the Father of the faithful, acknowledged, saying, *I am a stranger, and a sojourner with you*, Gen. 23. 4. *By faith he sojourned in the land of promise, as in a strange countrey, dwelling in tabernacles with Isaac and Jacob, the heirs with him of the same promise.*—These all died in faith, not having received the promises, but having seen them afar off, and were perswaded of them, and embraced them, and confessed that they were strangers and pilgrims [ *on the earth* ]: for they that say such things, declare plainly that they seek a countrey, Heb. 13. 9—16. And King *David* (long after God had given *Israel* the typical rest, as he promised, *Josh.* 21. 43—45, and 22. 4.) Yet thus confessed, as with respect to himself, and other righteous ones: *We are strangers before thee, and sojourners, as were all our fathers: our days [ on the earth ] are as a shadow, and there is none abiding*, 1 Chron. 29. 15, with *Psal.* 39. 12. And again he saith, *I am a stranger in the earth*, *Psal.* 119. 19. And

so is the good man, indefinitely considered; he hath here no continuing city, but he looks for one to come, as other holy ones in former times have done; *Heb. 13. 14*, and *11. 10*. He looks not upon the earth as his proper dwelling-place, but he is a sojourner here for a little while, and hath by faith his Conversation in heaven, and is a dweller therein, an inhabitant thereof, *Phil. 3. 20, 21. Rev. 13. 6*. But yet indeed, he is absent there-from, for he walks by faith, not by sight, *2 Cor. 5. 7*. But when he perishes out of the earth, he is then removed out of his sojourning-place, and goes presently to his desirable and desired habitation, his sure dwelling-place. For we know, saith the Apostle, that if our earthly house of this tabernacle were dissolved, we have a building of God, a house not made with hands, eternal in the heavens: for in this we groan earnestly, desiring to be clothed upon with our house which is from heaven, *2 Cor. 4. 18*, and *5. 1, 2*. Now indeed they are at home in the body, while they are here continued: but when they dye, they are at home in the soul, the most noble part of the man: when they sail here, they are received into everlasting habitations, *Luk. 16. 9*. And being removed out of the earth, and absent from the body, they are with Christ, they are present with the Lord, which is far better; and are no longer now strangers and sojourners, but actually and gloriously in their spirits fellow-citizens with the Saints, and of the Household of God, *2 Cor. 5. 6—8*.

*Phil. 1.23.* We have no reason therefore to lament or wail for the absence of the godly man, as with respect to himself, for he is by death gone home, and entered into Christ's Fathers house, in which are many mansions; and in his spirit he is possessed of that place which our Lord went before-hand to prepare, and whereinto he, as our fore-runner is entered, *Joh. 14. 2—4. Heb. 6. 19, 20.* The spirits of just men made perfect, are with Jesus the Mediator of the New-Testament, *in whose presence is fulness of joy, Heb. 12. 23, 24.* it was only while they were on earth, that they were strangers and pilgrims: *But now they enjoy a better countrey, that is, an heavenly one: they are entered into rest, that rest which remaineth for the people of God, each one walking before Jesus Christ, Isa. 57. 1, 2.*

5. And lastly, The good man is perished [out of the earth], and so out of the working, labouring place: *There is no work nor device.— in the grave, whither he is gone, Eccles. 9. 10.* When the time of his dissolution is come, *he hath then fought the good fight, he hath finished his course,* or race, *2 Tim. 4. 6, 7, 8.* Indeed, as before hath been said, and shewn, this is cause of lamentation to the survivors, but matter of consolation to the deceased: *Blessed are the dead that dye in the Lord, from henceforth—that they may rest from their labours, and their works follow them, Rev. 14. 13.* While here they were continued, the pious man, the actively pious man, was abundant in labours, and so he was in weariness  
and

and painfulness often, ( though that was too little regarded or considered by them, whose best good he, with unwearied weariness, endeavoured and pursued ) : But now, when he is here no more, he in this sense also, enters into peace, and rests in his bed, *Isa. 57. 1, 2.* The twenty-four Elders, the deceased Saints have their seats to sit upon ; but the four living creatures, the Saints in mortal bodies, have their Wings to fly withal ; and they have no rest day and night, &c. *Rev. 4. 4, 8.* While the godly are in the earth, they labour in every good word and work, break their rest, ride, run, seek the profit and benefit of others, with their mouths, hands, feet, lives, &c. But when they are removed out of this world, their six days labour is at an end, and the seventh day of rest is begun, which hath no evening ; they are in their spirits entred into that rest or sabbatism, which remains for the People of God : and he that is entred into his rest, he hath also ceased from his own works, as God did from his, *Heb. 4. 8—10.* They who here sowed in tears, that went forth weeping and weary, bearing precious seed, shall reap in singing : they shall then work no more, but Christ will say to them, *Well done good and faithful servants, I will make you ruler over many things : enter ye into the joy of your Lord.*

Imight have spoken more largely, to shew the happiness of those who have here lived godly in Christ Jesus, when they are removed and taken

out of this world ; but what hath been said, shall suffice. Only we may add a word or two for our own usefulness from this last instruction, namely,

1. Seeing the state and condition of the good, pious, and merciful man is far better when he is perished out of the earth, than it was while he was here continued ; let it move and provoke us all to exercise our selves to godliness, and true piety : *For godliness with contentment is great gain : godliness is profitable unto all things, having the promise of the life that now is, and of that which is to come. This is a faithful saying, and worthy of all acceptation,* 1 Tim. 4. 8, 9. and to that end, let us receive and hold fast the truth according to godliness, Tit. 1. 1. Receive we, and be we taught by the true teacher, to wit, the grace of God saving to all men : *For the grace of God, which bringeth salvation to all men, hath appeared : teaching us, that denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world : looking for the blessed hope, and the glorious appearing of the great God, and our Saviour Jesus Christ,* Tit. 2. 11, 12, 13, 14. Let us not content our selves with a form of godliness, which we may have, and yet deny the power thereof, 2 Tim. 3. 5. But believe we the Gospel of Christ with the heart : *For it is the power of God to salvation, unto every one that believeth,* Rom. 1. 16. and in the power thereof, flee from the things reproved ; and follow after righteousness, godliness, faith,

faith, love, patience, meekness, *1 Tim. 6. 11.* reject all Doctrines of ungodliness, to wit, all such as consent not to wholsom words, the words of our Lord Jesus Christ, and the Doctrine, that one Doctrine, according to godliness, *1 Tim. 6. 3.* *For men do not gather grapes of thorns, nor figs of thistles, Matth. 7. 15, 16.* And receive not the grace of God in vain, hold not the truth in unrighteousness : for the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who so do, *2 Cor. 6. 1. Rom. 1. 18.* but with the heart believe, and from the heart obey, the Doctrine according to godliness ; that ye may be made free from sin, and become servants unto righteousness : that ye may have the fruit unto holiness, and the end eternal life.

And for you who have begun to exercise yourselves unto piety and mercifulness, Oh ! hold on your way, continue to worship God in the glorious sanctuary, and be ye more and more merciful ; ever follow that which is good, both among your selves, and towards all men : For in due time ye shall reap, if ye faint not. As ye have therefore opportunity, do good unto all men ; especially to them that are of the household of faith, *1 Thes. 5. 15. Gal. 6. 9, 10.* For God is not unrighteous to forget your work, and labour of love : Oh therefore ! shew the same diligence to the full assurance of hope unto the end : That ye be not slothful, but diligent followers of them, who thorow faith and patience inherit the promises, *Heb. 6. 10—12.* Consider here-



hereto, the unwearied diligence, and constant perseverance of them who have died in the faith; and also, the blessedness and happiness of those godly ones who have finished their course, and so of our Brother particularly; how that when they perish out of the earth they are removed out of the sinning, judging, persecuting, sojourning, working place, and enter into perfect peace and rest in their spirits; and partake of that joy and blessedness which mortal eye hath not seen, nor ear heard, nor hath it entred into the heart of man to conceive, the greatness and excellency thereof, 2 Cor. 12. 1—4. Oh then! having such *a cloud of witnesses*, who have lived and died in the faith, *laying aside every weight, and the sin which doth so easily beset us, let us run with patience the race set before us, looking unto Jesus, the author and the finisher of the faith, &c.* In a patient continuance in well-doing, let us seek for glory, honour and immortality; and so will God render unto us, in due season, eternal life, Rom. 2. 6, 7. And though *all that will live godly in Christ Jesus, shall suffer persecution*, 2 Tim. 3. 12; yet let not that discourage us therefrom: For Heaven will make amends for all. And though to our power, and beyond our power, when the necessity of others require it, we disperse abroad, and give to the poor, of that whereof God hath made us stewards, and wherewith he hath entrusted us; yet *our labour shall not be in vain in the Lord*: For though they, to whom we shew kindness, cannot



recompence us, yet we shall be recompenced in the resurrection of the just, as *Luk. 14. 14.* Oh then ! let us diligently follow every good work ; for there will be, of grace, a reward, and our expectation shall not be cut off. And when Christ comes with his reward with him, *He will render to every one according as his work shall be, Rev. 22. 12.* And therefore, *He which now soweth sparingly, shall then reap sparingly : and he which soweth bountifully, shall reap bountifully, 2 Cor. 9. 6.*

2. And to conclude this present Discourse, Seeing it is far better with the Godly and merciful ones, when they perish out of this World, than it was while they were here continued ; *Let us not sorrow concerning them who are fallen asleep in Christ, even as others which have no hope : for if we believe that Jesus died, and rose again ; even so them also which sleep in Jesus, will God bring with him.*—Wherefore comfort we one another, concerning our deceased Brother, with these words, *1 Thes. 4. 13, 14—18.* Let us not weep for him, for he is much happier than when he was upon the earth, being delivered from all his labours, fears, weaknesses, troubles, and exercises ; he is for ever out of harms way, and is now melodiously singing Hallelujahs unto God, and unto the Lamb, upon his golden *Harp*, the which he began to do merrily a little before he was dissolved : He shall now never weep, fear, sigh, be weary any more ; sorrow and sighing are fled away, and he is, in his spi-

spirit, entred into everlasting joy; and in the first resurrection shall come forth to the full and compleat enjoyment of everlasting life. Oh blessed, for ever blessed is he! be we therefore comforted concerning him: And let his Relict, Children, and Relations, refrain their voice from weeping, and their eyes from tears: For he is entred into peace, and rests in his bed, walking before the Lord in his uprightness. But we may weep for our selves, and ours, who yet survive; we have cause of mourning, that while such an instrument of good was continued amongst us, we improved the opportunity no better, received the Gospel ministred by him to no more purpose; yea, that too many amongst us grieved and vexed his righteous Soul, which is now delivered out of all trouble: for the Lord knoweth how to deliver the godly out of temptation. We who are yet alive, have cause to joyn with this holy Prophet, as with respect to our selves, and to say vvith mourning and grief, *Wo unto us,——The good man is perished out of the earth.*

THE END.

A N

## ACROSTICK.

**J**s He no more, not here? his work is done  
**O**n earth, and He hath now the good race  
 (run!

**H**e hath the good fight fought, therefore he is  
**N**umbred amongst the Saints, in endless bliss.

**H**appy! thrice happy, that He e're was born,  
**O**r rather born again! for now his Horn  
**R**ais'd up to honour is his Souls at rest;  
**N**o more with sin, grief, foes, is He oppress: }  
**E**ternal joys and pleasures are his feast.

**G**lad tydings of great joy unto all men,  
**O**f him embraced gladly were; and when  
**S**trange Doctrines, greedily were entertain'd,  
**P**romoted, pleaded for, strongly maintain'd,  
**E**ven by the great'st professors; yet in youth,  
**L**earnt He Christs Gospel, and still kept his truth.

P lainly

**P**lainly He also did, and publickly,  
**R**eveal the joyful sound; and privately  
**E**xalted Gods grace in Christ, unto all; (small;  
**A**nd Preach'd it to young and old, great and  
**C**ontending earnestly for that good news  
**H**e had receiv'd, who e're did it abuse:  
**E**ndeavour'd also, that his Conversation  
**R**ightly might square with the common salvation:

**I**n Piety He liv'd, love had unto  
**N**eighbours, and all with whom he had to do.

**L**et's his good pattern imitate; embrace,  
**Y**ield up unto the Doctrine of Gods grace:  
**N**either receive another voice than this;  
**N**or have, nor hold Christs good Doctrine amiss.

**R**emember, *Lynn*, the high advantage, thou,  
**E**re while enjoyd'st, of which depriv'd th'art  
**G**o mourn in secret, that thou heretofore (now.  
**I**mprov'd'st not thy mercy: there's *no Moore*  
**S**uch good instructions, thee can set before.

**I**n ashes roul thy self; Put sack-cloath on:  
**N**o more hee'l seek thy good, his work is done.

**N**ay let us all lament, and weep, that we  
**O**bserv'd no more those words of veritie,  
**R**ightly declar'd by our deceased Brother;  
**F**or now He's gone: and is there such another?

O wo

O wo to us ! no place, *nor folk* besides,  
 Lately have lost *Moore* worthy blessed guides ;  
 K now timely Gods mind ; else more wrath abides.

---

*An EPITAPH upon Mr. John Horne.*

**H**ere lies a man, in Christ, asleep,  
 For whose loss we've great cause to weep :  
 Or rather, for our great offence,  
 For which, God hath remov'd him hence.  
 Because, by us, sin was so cherish't ;  
 O wo to us ! the good man's perish't.  
 He was one that had Wit, and Parts,  
 Was skil'd in Sciences, and Arts :  
 With *Latin, Greek, and Hebrew*, He  
 Acquainted was, in high degree :  
 Yet for Christs sake, the loss of all  
 Which was his gain, He counted small,  
 That He might gain Christ, and him win,  
 And, at the last, him be found in.  
 Therefore, wherein He wise did seem,  
 Became a fool in mens esteem ;  
 Embrac't Christs Doctrine, in his prime  
 And youthful days ; and all his time  
 Did hold it fast, in faith and love,  
 Nought him there-from, did e're remove.

And

And by that Doctrine was made free  
 From error, and impurity ;  
 And in goodness, and piety,  
 Mercifulness and charity,  
 He exercis'd himself without  
 Fainting, or being tired out.  
 But yet at last, Alas ! Pale death  
 Depriv'd him hath of life and breath.  
 And now in dust, his Body lies ;  
 But his Soul is above the skies ;  
 In a far better state than when  
 He here liv'd; and convers't with men.  
 And in due time, out of the grave,  
 His Body, joyfully, shall have  
 A resurrection with the just,  
 Who shall be first rais'd out of dust.  
 And then in Soul and Body He  
 Shall, unto all eternity,  
 Have perfect Bliss, and ever sing  
*Hallelujahs*, unto our King.

Consider, Reader, learn from hence,  
 Nought thee, 'gainst death, will always fence :  
 Here's no abiding, hence thou must  
 Ere long, depart, and in the dust  
 Lye down, as have done one and another,  
 And, with the rest, our deceas'd Brother.  
 If learning great, if wit, if parts,  
 If skill in sciences, and arts :  
 If knowledg of strange languages,  
 Would, from death, grant us a release :

Yea,

Yea if faith, love, and godliness,  
 If piety, and holiness;  
 If blameless life and conversation,  
 Serving God in ones generation;  
 Would men from this first death secure,  
 And keep them here alive; then sure  
 With us our friend had yet remain'd,  
 And death, o're him, no conquest gain'd.  
 But in this War, discharge there's none,  
 Out of this world, all must be gone:  
 Both low and high, both rich and poor,  
 Must stoop, and go in at deaths door.  
 The learned'st, wisest, and the best,  
 Within the grave, must make their nest.  
 And if the godly hence do perish,  
 Let not the wicked such thoughts cherish,  
 As if from death they shall be free,  
 Because of their impiety.

No, sinner, no; though thou do'st evil  
 An hundred times, serving the Devil:  
 And though thy days prolonged be,  
 While thou abid'st in vanity;  
 Yet surely know, it shall well be  
 With them that fear God sincerely.  
 But with the wicked 'twill go ill,  
 Nor shall his days prolong'd be still,  
 Which as a shadow are, because  
 He fears not God, keeps not his Laws.  
 Nay, He, not only of this first,  
 Abolish't death, but of the worst;

K

Ev'n

\*

Ev'n of the second death, shall taste,  
 If He repent not at the last.  
 Awake then, O secure one,  
 Before the day of grace be gone :  
 Repent, and seek the Lord before  
 He rise up and shut to the dore.  
 And, O ye Saints, still persevere  
 In grace, while you continue here :  
 Hold on your way, the truth ne're smother,  
 So shall you blest be, with our Brother,  
 Who now's at rest, and rais'd shall be  
 To glorious Immortality.  
 Farewel, dear Friend ; God grant that we  
 In peace, when death comes, found may be.

---

## JOHN HORNE:

Anagram,

On On Higher.

**O**N, *On*, Dear friends, make no delay ;  
 At last you will get *Higher* :  
 I now can tell you, that's the way,  
 I'me sure I am no liar.  
 I have my self, going *On On*  
 In grace, than you got *Higher* :

And



And you, running this race, anon,  
Shall sing too in this quire.

Let no opposers you dismay,  
Nor flatterers you deceive:  
Avoid all sloath, and what e're may  
You of your Crown bereave.

For sake not your Assemblings, though  
You be but two or three;  
If in Christs name you gather, lo,  
In midst of you he'l be.

Be not dismay'd, though I be gone,  
He lives, who is no sleeper,  
To teach, guide, feed you, he is one  
Will always be your keeper.

*On On, Dear souls, Higher and Higher,*  
In Christs School still ascend:  
At length you shall, if you don't tire,  
Have bliss world without End.

K 2

Another

Another Anagram.

Jo'n Horne } *In honore.*

John Horne } *He in honor.*

**W**Hat's now become of your old guide?  
Become? *He's now in honor;*

And in that glory shall abide,

Of which Christ is the Donor.

Is *He in honor*? art thou sure?

how know'st thou? me acquaint:

He heard and held Christs Doctrine pure,

and liv'd and dy'd a Saint.

But hark! I'me not yet satisfi'd,

for He conform would not;

Therefore the Church him laid aside:

on him that was a Blot.

'Tis true; He could not to all swear,

his conscience it withstood;

And that He wisely did prefer

'fore praise or livelyhood.

In these things He could not freely,

be brought under mens pow'r;

Though some scoff, and some look't awry,

and some on him did low'r.

But yet, that He might none offend,

the Church He did frequent;

To hear Gods word, pray, sing, yea and  
to take the Sacrament.

And therefore sure, this Church will never  
take such like pow'r upon her,  
To lock heav'ns gates 'gainst such ; however  
Christ will not : *He's in honor.*

But hold ! Be not too confident ;

The man was very fickle :  
For He, though to the Church He went,  
prefer'd a Conventicle.

I grant ; He also oftentimes  
frequented private meetings,  
To pray, Preach Christs word, and mens Crimes  
reprove, with sharp rebukings.

But first ; It was not in the time  
of publick exercise :

For that He judged was a Crime,  
and would displease the wise.  
Next, In this practice He walk't in  
the way of godly men ;

And therefore, doubtless, did not sin :  
consult we the scribes Pen.

*David* a good man was, I trust,  
yet He Gods praise would mention  
In the Assembly of the just,  
and in the Congregation.

And Christ, though daily in the Temple  
did Preach, yet also He,  
In Ships, Hills, Houses, taught the People,  
and so more privately.

And the first Trusters in our Lord,  
his steps did imitate :

They in the Temple Preach't the Word,  
and also in private.

Yea He, that at *Gamal'els* feet  
was train'd, was a Conformist

Unto his Brethren, as was meet,  
and to his Saviour Christ.

And therefore, notwithstanding all,  
objected 'gainst our Brother,

He is *in honor*. And we shall  
proceed unto another.

For some Dissenters from the former,  
may add another charge,

And say, He held much dang'rous error,  
and Preach't Gods grace too large.

For he taught that for all Christ dy'd,  
and came all men to save.

And men too much He magnifi'd,  
as if they free-will have.

Yea, some say that his Teaching was  
a Doctrine of looseness;

And that men shall be sav'd at last,  
though they live as they please.

And that He for falling away  
from grace, did stand up stout :

And therefore, reas'nably they may  
of his well-being doubt.

As to the first; it is confess'd,  
He did believe and teach,

In Christs death Gods love was exprest  
to all the world to reach.

But how was this an error, when

Christ and his Servants brought it ?

And why should they our friend condemn,  
though He believ'd and taught it ?

For Christ, who did come from above,  
that Gods will might be done ;

Preach't, that God did the world so love,  
as to give his own Son.

And 'twas his will, and He would have  
his Son come down, that He

Might not the world condemn, but save  
from sin and misery.

Yea such good Doctrine Christ oft taught  
to sinners, in his days ;

That they might unto God be brought,  
from their bad thoughts and ways.

And when He left the world, we find,  
with his He left this charge ;

That they should Preach to all mankind  
good news, in words most large.

In pursuance whereof we read,  
they did with all plainness

Proclaim Christ dy'd for all, all dead  
in sins and trespasses.

And that Christ, by himself alone,  
when nought in us did move ;

Tasted of death for ev'ry one,  
by Gods grace, and free love.

And

And that himself a ransom, He  
 did give to God for all,  
 That He might save, and set them free  
 from their bondage and thrall.  
 And the peace-making sacrifice  
 for our sins is become :  
 Yea, and for the whole world's, which lies  
 in the Devils kingdom.  
 And in that Christ, for all mankind,  
 his precious blood hath shed.  
 We must conclude, that God is kind,  
 and would have all saved.  
 And without doubt, sith Christ thus Preach't,  
 and his Servants, he'l ne're  
 Reject our friend, cause he so teach't,  
 but hath receiv'd him there.  
 That men, by nature, have free-will,  
 he taught, is most untrue :  
 And to confirm this, call we will,  
 those who his Doctrine knew.  
 For when He Preach't, Christ dy'd for all,  
 and came their souls to save ;  
 He taught all were dead by the fall,  
 therefore no free-will have.  
 It's true, He held and taught, that when  
 God called to repent,  
 His grace was saving to all men ;  
 with his call power went.  
 But this was not to magnifie  
 mans will above its place ;

But that He might God glorifie,  
and the word of his grace.

Next, That He did insinuate,  
men might live as they please :

Know, that He did abominate  
such horrid lies as these.

Indeed, if He had taught, that some,  
'fore born, were Gods elected,  
And unto Christ cannot but come,  
and ne're shall be rejected.

Or had He in his Doctrine taught  
none Christ dy'd for can perish :

It might have then been truly thought,  
this error He did cherish.

But these two errors He oppos'd  
both with his Tongue and Pen :

Why then with loosness is He nos'd  
by such professing men ?

He taught Christ dy'd for all, and rose,  
that they which live might never  
Live to themselves ; but might dispose  
their ways 'fore him for ever.

And that Gods grace teacheth truly,  
all evil to deny,

And soberly, righteously,  
to live here, and godly.

And that whatever men embrace,  
hold, plead for, or profess ;

Yet they shall never see Gods face,  
without true holiness.

If any doubt hereof, they may  
themselves soon satisfie ;

If in those Books which He wrote, they  
do read confid<sup>r</sup>ingly.

Lastly ; whereas some judg hardly  
of our friend, because He  
Held that from true grace possibly  
men might fall totally.

We grant, that He so held ; But why  
should any therefore blame him ?

For in so doing He did comply  
with the truth, as became Him.

Christ said, If any one in me  
abide not, forth He's cast,

And withers, and gather'd will be,  
and in fire burnt at last.

And *Paul* such Doctr<sup>n</sup>e taught likewise,  
if we sin wilfully,

There is no more a sacrifice  
for such iniquity :

But fearful expectation,  
from Gods provoked eyes,

Of fiery indignation,  
to burn such enemies.

And though of *Paul* Christ said plainly,  
He is a vessel chosen :

And He labour'd abundantly,  
above the other dozen :

Yet He his body under brought,  
and kept it low, lest that



He might, when he had others taught,  
become a reprobate.

Yea, and th' Apostles fears and cares  
concerning the Believers,  
And counsels giv'n to flee the snares  
of seducing deceivers:

Yea, and the manifold Warnings  
and Admonitions,

To flee all sin and sinful things,  
and provocations,

To watch, take heed, hold fast Gods grace,  
and not to turn aside;

But constantly running the race,  
until death to abide:

All these, with other things, if minded,  
do plainly signifie,

To all persons that are not blinded,  
that Saints may possibly

Fall from true grace, and fail thereof,  
and turn to vanity;

And provoke God to cast them off  
to endless misery.

Now all that is objected here,  
in this last four-fold charge,

Against our friend, harm him will ne're,  
as might be shew'd at large.

The first, and last He held, but they  
no errors are, I'me sure:

The mid-most are lies, but, I say,  
from them <sup>two</sup> ~~two~~ He was pure.

So that we, notwithstanding all  
 objected, do conclude,  
 He is *in honor*, and nought shall  
 from that, our friend exclude.  
 Well; Grant what you have said, is true,  
 that *he in honor* be;  
 What, pray, will now become of you,  
 since *ta'ne away* is He?  
 As to our selves, great cause have we  
 to mourn, and to lament;  
 That we should sin so grievously,  
 to pull down such Judgment.  
 Wo unto us! the good man is  
 perish't out of the earth,  
 And that for our iniquities;  
 Oh! Should we then make mirth?  
 Alas, alas, may every one  
 smite on his thigh, and say,  
 Wo worth the day, what have I done?  
 the good mans *ta'ne away*.  
 Let's bear Gods wrath, it is but right,  
 for we have sin'd, until  
 He plead our cause, and to the light  
 us bring: at length He will  
 Shew us his righteousness, and why  
 He doth with us contend:  
 And as He brings it to our eye,  
 let us repent and mend.  
 Yet let us not so wholly pore  
 on our sins, or his wrath;

As to conclude, that God therefore  
no pow'r or pity hath :

But to him let's lift up our cry,  
through the slain lamb's blood :

Take away all iniquity,  
and yet to us do good.

Oh! let us wait on the LORD thus,  
the God of our Salvation ;

He will us hear, and pardon us,  
and give us Consolation.

Rejoyce not then, O enemy,  
when we fall, we shall rise ;

And now in darkness, though we be,  
He will lighten our eyes.

He liveth, though the good mans gone,  
to teach, guide, and direct us :

To hear us, when we make our moan,  
and from foes to protect us.

Yea, He will make our enemies  
with us to be at peace :

And give us favour in their eyes,  
if our ways do him please.

He'l be our Sun and Shield, and He  
will grace and glory give :

No good from us withheld shall be,  
if uprightly we live.

And when we need, though learning none  
we have, He will assist

Us by his Spirit, that no one  
shall withstand or resist.

In short, Hee<sup>will</sup> all perform for us;  
 and leave us he will never;  
 But perfect what e're doth concern us,  
 his mercy 'bides for ever.  
 And though the godly man be gone,  
 and *He in honor* be;  
 He'l be our guide, shield, portions,  
 to all eternity.

*Charles Phelpes.*

---

*Anagrams upon the Name of his re-  
spected Friend Mr. James Horne,  
Late of Sutton St. Maries.*

JAMES HORNE

Anagrams.

Hear, mi Son  
I am here, Son  
I see no harm.  
No shame, ire,  
A shine more  
I see on harm  
O see harm ni  
O He remains.

Reader, these *Anagrams* before thine eyes,  
Presented are thou see'st Dialogue-wise.

Father. **O** Hear, mi Son, attend to what I say;  
That thou may'st blessed be another  
(day :

This not thy rest, thou must from hence be gone,  
As thou see'st I, in my prime days have done.

Tis not th' estate I left thee will thee fence  
from deaths impartial Sickle; thou must hence:  
remember, therefore, thy Creator now,  
before the evil days approach; O bow

Thine

Thine ears, and heart, unto Christs word ; that He  
 The Sav'our of the world is certainly,  
 Believe with all thine heart, and hold this fast,  
 That He, for all, by Gods grace, death did taste :  
 And that God would have all men sav'd to be,  
 And come to knowledg of the verity.  
 Receive this truth to purpose, that it may  
 Fill thee with love to God in Christ alway :  
 And unto all men, whom Christ by his blood  
 Hath dearly bought ; but chiefly to the good :  
 And thou, both evil things, and men, may'st flee,  
 And live in godliness and honesty.  
 And may'st do good to all, lend, give to those  
 That need, and needy are, and forgive foes.  
 Consider what I say, O *Hear mi Son* ;  
 So shalt thou happy be, when this life's gone :

*Son.* What's this I hear ? who speaketh thus to,  
 Methinks, I should the voice know readily : (me ?  
 It sounds much like my Fathers ; but He's gone,  
 Alas for me ! But the instruction  
 Is good and needful ; and pray God I may  
 Receive this Counsel, now, in this my day :  
 That I may have, and hold Christs Doctrine pure,  
 And yield obedience thereto, then sure  
 I shall in life and death be blest : O Lord,  
 Encline mine heart to love, and keep thy word :  
 Give me a wise and understanding heart,  
 To know thy truth, and let me ne're depart  
 There-from to lies ; but keep it to the end ;  
 Thine only sp'rit therefore unto me send.

Oh !

He Oh! that I may all sin avoid, and flee  
 All foolish, evil, and bad company :  
 And may walk in, as thy grace teacheth me,  
 The ways of goodness, truth, and charity.  
 But I'de fain know, who calleth me upon,  
 And with such love and zeal, saith, *Hear mi Son :*  
 O speak once more, that I inform'd may be,  
 From whom and whence this Call came unto me.

*Father.* 'Twas I that call'd, dear child, *I am here*  
 O that thou may'st my good instruction *(Son :*  
 Receive, and entertain ! Remember well,  
 That while I liv'd on earth, I such counsel  
 To thee, and thy relations, oft times gave ;  
 Obey it, Son, now I lye in my grave.  
 Wisdom is the chief thing, the principal,  
 Get wisdom then, and with thy gettings all  
 Get understanding : her exalt, and she  
 Shall thee promote ; to honour she'l bring thee.  
 She will advance thee, if thou her embrace ;  
 She'l give thine head an Ornament of grace :  
 And unto thee, she will at last deliver  
 A Crown of Glory, which endures for ever.  
 Hear, and receive these sayings, let not any  
 Move thee here-from, so shall thy years be many.  
 But while I speak of wisdom, mind me well ;  
 I mean not thine, but that which doth excel :  
 The price whereof is far above Rubies,  
 And all the things thou canst see with thine eyes :  
 Whose merchandise, and gain excels *(Son mind),*  
 That both of silver and gold well refin'd.

This get, this keep, this set thine heart upon;  
And thou shalt be with me: *I am here Son.*

*Son.* I now perceive, it is my father dear  
That speaks unto me, 'tis his voice I hear.  
He, like to *Abel*, speaks now He is dead:  
Oh that I may by these good words be led!  
That I may wisdom, sound wisdom obtain,  
And with mine heart it to the end retain!  
And may thereto, from mine own wisdom cease,  
Else shall I riches here first seek & encrease.  
Nay, if I do not thus a fool become,  
I ne're shall get, and keep this sound wisdom;  
But shall a slave to mens base humors be,  
And turn to sin, and to all vanity;  
And quite forsake, and shall ashamed be  
Of those meetings, and of that company  
With, and in which my Father dear delighted;  
Yea all that's truly good, by me'll be slighted.  
Lord, give me wisdom, wisdom from above,  
That I may not this world, nor its things love;  
But may thee truly serve, with reverence  
And godly fear; until I shall go hence.  
But, my dear Father, let me ask thee, Where  
Art thou? for that thou say'st, *Son I am here.*

*Father.* Where am I, say'st thou Son? thou do'st  
My body lies within the earth below, (well know,  
In hope of being rais'd to glory, when  
Christ shall from heav'n to earth descend agen.

But



But my most noble part, mine only one;  
 Is rais'd on high, and into heaven gone;  
 And there am I; therefore *no harm I see*,  
 But from what's harmful, am for ever free.  
*No shame, ire*, nor whatever else beside  
 Was lately fear'd, or felt; doth me abide.  
 From sin, from shame, from harm, and from ire;  
 Am now deliver'd to eternity.  
 O *hear me Son*, and my dear Wife, and all  
 My Children, Friends and Neighbours; I that call  
 Thus to my Child, and say, *Son, I am here*,  
*I see no harm, no shame, nor ire* do fear.  
 Hear wisdom's words then, and daily wait at  
 Her gates, and posts, before it be too late.  
 Flee errors, drunkenness, and all filthiness  
 Of flesh, and spirit; perfect holiness;  
 So shall you, at the last, for ever be  
 Free from harm, shame, ire, as it's now with me.

*Son*. O happy 'tis with thee! O well art thou,  
 Who art from harm, shame, ire, deliver'd now!  
 God grant my mother, sisters, friends, and I,  
 May hear, and keep Christ's Gospel till we dye:  
 Blessed, for ever Blessed, is thy state;  
 Who would it not obtain at any rate!  
 My hearts so ravish'd with thy words so sweet,  
 That I could even wish, if it were meet,  
 Not that with us thou wert again, but rather,  
 Land relations, were with thee, dear Father. (thee;  
 When thou wast here below, men sought to harm  
 Their threats, and many dangers, did alarm thee.

Sometimes they laught, and scofft ; Sometimes their  
 Did burn against thee hostly, like a fire. (ire  
 How oft did they resolve to break thy meetings !  
 Anon they flatter'd, were kind in their greetings.  
 They tri'd all ways and means, no stone left they  
 Unturn'd, that they might turn thee from thy way.  
 And whether rage or laugh they did , no rest  
 Was likely here, by thee, to be possess't ;  
 Unless thou would'st thy tongue from good refrain,  
 And walk in ways that sinful are, and vain.  
 But now, thank God, thou art for ever free  
 From sin, haun, shame, ire, and all misery.  
 But is this all thine happiness ? do'st thou  
 No glory, my dear Father, enjoy now ?

*Father.* *A shine more radiant* I now behold,  
 Then heart conceives, or can with tongue be told.  
*A shine more* splendid, and that exceeds far  
 The lustre of the highest, brightest Star.  
*A shine more* fair than the light of the Moon  
 Yea, more clear than the Sun's when days at Noon.  
 The glorious brightness of the holy Jesus, (us)  
 Who came from heav'n to earth, that He might ease  
 I now enjoy ; into that entered am  
 Oh ! blest and prais'd for ever be the Lamb,  
 Not only am I free'd from misery,  
 But glorious am, and shall for ever be.  
 Such honour, and such glory, I in spirit,  
 Do now, with Christ my Saviour inherit,  
 As mortal eye ne'er saw, nor hath ear heard,  
 Nor into mans heart, to conceive, enter'd.

O ! *hear me Son*, that thou may'st mortifie  
 Thy members upon earth ; and swiftly fly  
 The love of money, the root of all evil,  
 That thou may'st not deceiv'd be by the Devil,  
 What e're thou see'st below's but transitory,  
 But we above enjoy eternal glory.  
 For riches, honour, pleasures, have a care  
 Thou never sell'st thy Birth-right ; O beware  
 Of all bewitching vanities, lest that  
 Thou mourn'st for ever, when 'twill be too late.

*Son*. What cause have we the dead in Christ to  
 More than them that alive are in our days ! (praise,  
 Blest are the dead, who in the Lord do dye !  
 Their flesh in hope doth rest ; and in glory  
 Their spirits are : *A shine more* glorious they  
 Do now behold and see, yea, and enjoy ,  
 Than they are able to conceive, who now  
 Dwell in Clay-Tabernacles here below.  
 Consider well, my soul ! Ponder hereon,  
 That thou therein may'st have thy portion.  
 Ev'n from the very moment of their death,  
 They are more happy than when here beneath ;  
 For when they from the Body absent be,  
 Then present with Christ they are instantly ;  
 Then in their Masters joy, and glory, they  
 In spirit are, when hence, ta'ne away.  
 Not only do they no harm, shame, ire, see,  
 But glorious are to all eternity,  
 And if we seek, and mind the things above,  
 Where Christ, at Gods right hand is, and remove  
 Our

Our hearts from things on earth; then also we,  
 When Christ appears, appear shall in glory.  
 But my dear Parent, suffer me once more,  
 A question to propound to thee: Wherefore  
 Do'st thou so straitly charge me to beware,  
 And to my self take heed, and have a care?  
 Are we on earth in danger of such harm,  
 That thou with warnings do'st me so alarm?

*Father.* I see on harm and mischief men are set,  
 To tempt to evil, and from good to let.  
 They'll try and use all ways and means, that they  
 May turn thine heart and feet from the right way.  
 Now they'll with flatteries thee entice; anon  
 They'll threaten thee with persecution.  
 One while they'll speak thee fair, and smile on thee:  
 Anon their words and looks will changed be.  
 And smile, or frown they, yet their end is one;  
 In both they aim at thy perdition.  
 Satan also, who is mans deadly fo,  
 Will sorely thrust, that He may thee undo.  
 He will before thee set a gloss on pleasures;  
 On honor, friendship, and on worldly treasures:  
 Seen things, which temp'ral are, he'll beautifie,  
 That He may turn thine heart to vanity.  
 And, if with these bewitch't thou art not, thee  
 Will, as permitted, vex and terrifie.  
 Within thee also sin doth dwell, which will  
 From good thee hinder, and dispose to ill.  
*I see on harm and mischief all these three*  
*Are set, that they may spoil, and ruine thee.*

And

And I am gone, and can't as formerly,  
 Instruct, teach, guide, and always watch o're thee.  
 Dear Son, Wife, Daughters, *O see harm is ni,*  
 Take heed, beware of all impurity.  
 Retain Christs Gospel, let it dwell richly  
 In you, that it may work effect'allv.  
 And mind that Text well, that was discours't from,  
 When I was carried to my long home ;  
*The right'ous perish, and none layeth heart ;*  
*And pious, kind, good men, from hence depart ;*  
*None duly this considering, that they*  
*Are then from what is evil ta'ne away.*  
*Evil's then here ; and more a coming, when*  
*Before old age remov'd are godly men.*  
 Now then especially, *O see harms ni !*  
 No reason then at all, to wonder why  
 I did so strictly charge thee to beware  
 Of all that's evil, and of every snare.  
 Oh ! hear Christs voice, and ne're his Gospel leave ;  
 Abhor all evil, and to all good cleave.  
 And if, as I have counsel'd, you do arm you,  
 Abiding in Christs way, there's none can harm you.  
*O He remains !* who hath remov'd me hither ;  
 Lo He's the same ; direct your Prayers thither :  
 Cry mightily to Him, that He will never  
 Leave or forsake you ; his mercies for ever.  
 And if you wait on Him, and keep his way,  
 He'll be your guide and keeper night and day,  
 Adieu relations all, adieu dear Son ;  
 Never depart from Gods Instruction.

**Son.** I very well do now perceive, and see,  
 There's cause enough why I so warn'd should be,  
 Oh that my self, friends and relations,  
 May hear, and keep these good instructions;  
 And by these cautions may warn'd be,  
 To flee all error and iniquity!  
 O let us all see that *harms us*, that we  
 Be not deceiv'd by fears or flattery!  
 And that we may so mind, that seen things all  
 Both good and evil, are but temporal;  
 But those things which unto our fleshly eye,  
 Do not appear, abide eternally;  
 That we may never for what's transitory,  
 Deprive our selves of everlasting glory.  
 Good Lord deliver us from all our sins,  
 And from this evil world, and Satans grins;  
 Encline our hearts unto thy Testimony;  
 Not to all evils root, the love of money.  
 Oh! turn away our eyes from vanity;  
 And quicken us in thy good way; that we  
 May of thy grace ne're fail; nor miss that rest,  
 Which by all holy ones shall be possess'd.  
 O *He remains*, (though my dear Fathers gone),  
 Who, by Gods grace, died for ev'ry one!  
 Though He dy'd once, He's now alive, and ever  
 In life He shall abide; o're Him death never  
 Dominion hath again: And therefore He,  
 Most able is to save them perfectly,  
 Who by Him come to God; because that He  
 For them doth intercede continually.

He's able us from harm, shame, ire, to save :  
 And to give us above all we can crave.  
 O let's rejoyce in this, that *He remains !*  
 Though, o're my Father Death at present reigns,  
 And let's all cleave to Him in love, and He  
 Will save, and bless us to eternity.

*Charles Phelps.*

---

*Upon the Death of his Ancient and  
 Honoured Friend Mr. John  
 Horne, late Preacher of the Gos-  
 pel of Christ in Lynn-Regis.*

**A** Wake my soul, do'st thou not heed  
 Thy friend indeed,  
 Thine ancient, constant, useful friend,  
 His death, his end ?  
 Shall private troubles make thee dull,  
 When all are full ?  
 Friends, strangers——of each Sex, now write,  
 Give in thy mite.  
*The*

*The good mans perish't*, that's our grief;

Where's our relief?

It's well with Him, his troubles cease,

He's entred peace.

Great help by Him God did afford,

We have the word

Still with us left; if we it mind,

We shall help find.

He for defence of truth was set,

With foes he met:

The greater Beasts, and Foxes small,

He fought them all;

Who would our precious grapes have spoil'd,

Their strength He foil'd.

Those who Gods love, and his free grace

Did much deface,

By limiting it to a few,

Whom no man knew;

Those who (the state of future Bliss,

To make us miss);

Boast, as if all to be attain'd,

Were by them gain'd;

And have the faith of things to come,

Destroy'd in some:

With many other private foes,

He did oppose.

Shall we not then our loss bemoan,

For He is gone?

Yet this some comfort may afford,

He left his sword;

By



By which we also may prevail,

When foes assail.

His labours also we may view,

And not a few.

A Beam of light ; a stream was He,

The spring have we.

Yet sure this Breach by sin was made,

That's not gain said.

Oh let us all turn from our sin !

Let me begin.

Let's live in perfect love and peace,

Till dangers cease.

Let us not from our Ensign flee,

The prize we see.

Our Lord is coming, sing we may

*Hallelujah:*

*Thomas Goodricke.*

An Anagram by the same.

*John Horne Senior.*

*Honour I see non' here.*

**M**Y Friend, e're He did disappear,  
Might say (me thought) I'll seek else-  
*Honor I see non' here.* (where

The world I serv'd in what I might,  
Of Blessedness to give them sight,

Me they did ill requite:

They made me dead before my day,  
My priviledg they took away,

I might not with them stay.

I serv'd my Friends with all my might,  
By Word and Pen, to give them light,

That they might walk aright:

They had receiv'd the word of Peace;  
And that they might in love increase,

*My labours did not cease.*

But oh! how often was mine heart  
Made sad, mine inward parts to smart,

While they from God depart!

Some to the world themselves betake;  
Some others rents and breaches make,

And love and peace forsake.

From

From few I had encouragement;  
 To prosecute my good intent,  
 To improve my talent lent;  
 No grateful recompence from men  
 Or Brethren, had I; but I then  
 To have reward knew when,  
 My works with God, my wages there  
 Cheer up my soul, though it appear,  
*I see now Honor here!*  
 But stay my friend, thou did'st receive  
 Esteem from many, and perceive,  
 Thy foes their rage to leave;  
 And though thy friends were much to blame,  
 And merited reproof and shame;  
 Yet they did prize thy name;  
 To him that ruleth well, there's due  
 A double Honour, we all knew,  
 Though it was paid by few;  
 Some for thy works sake did thee prize,  
 And thou wast precious in their eyes,  
 Who knew the truth from lies;  
 He who, in all things was before  
 All men, whom Angels now adore,  
 He was neglected more;  
 With Him thy work and service shall  
 Rewarded be, and thou, for all  
 thy Wormwood, and thy Gall,  
 Shalt have the new refreshing wine;  
 In happy state then shalt thou shine;  
 His glory shall be thine.  
 But

But I forget my self; for thou  
 B'ing enter'd Bliss, do'st fully know,  
 What we do dimly now.

Friends, we have lost this useful *Horne*,  
 Who though, from some, He met with scorn,  
 Did much our heads adorn.  
 Another *Horne* we lately miss,  
 (No *Cornu copia* as this),

Yet one prepar'd for Bliss;  
 And set for Gospel-services:  
 From all griefs, He's also at ease;

But we have lost both these.  
 A Junior doth yet appear;  
 May He the world nor love nor fear,  
 Nor look for Honor here;  
 And may we all to truth adhere  
 In word and deed; and seek elsewhere

Honour; for none is here.

T. G.

---

*Upon the Death of his Worthy and  
much lamented Friend Mr. John  
Horne, late Preacher of the Gos-  
pel at Lynn-Regis.*

**M**ine heart is full, my muse cannot rehearse  
My thoughts; for griefs unfit to make true  
I can't declare the tithe of what I muse; (verse.  
The more I meditate, the more accrues:  
What then! shall I be silent? no, I'll speak;  
Lest else, for want of vent, my heart should break.

Who can sufficiently his Death lament,  
Whose life in services of love was spent,  
To God and Man; the Honour of his Lord  
Promoting daily both by deed and word?  
His heart good matter boiled up, his tongue  
Like to a writers pen, most ready sung  
And sounded forth the praise of Him alone,  
Who is the *H O R N E* of our salvation:  
Whose love *to all*, He clearly did express;  
Wherein the Sin-sick-soul doth find redress:  
This many can attest; and though thereby,  
He purchas'd to himself much calumny

\*

From

From those that strive t' eclipse and to abate  
 (Ascribing all things to a Stoick fate),  
 The glory of Gods grace, and would bring down  
 Th' extent of Gods great mercy to their own  
 Scant measures; deeming our good God to be  
 Like to themselves in love and charity:  
 Yet none of their reproaches did him move;  
 His heart to Christ He labour'd to approve,  
 By seeking to fulfil the Ministry  
 He had receiv'd of Him most faithfully.

'Tis true indeed, He left his publick place,  
 Yet still Preach't Christ, though under some disgrace:  
 He did afflict'on rather chuse than sin;  
 And would in no wise raise a storm within  
 His consc'ence, to prevent a storm without:  
 For if we swear to that whereof we doubt,  
 Accused we shall be (what're men say);  
 Ev'n by our consc'ences another day.  
 And if (suppose) He might not therein see  
 So far as those who more quick-sighted be;  
 What then? 'tis not the weakness of our sight,  
 But closing of our eyes against the light,  
 Which will, by Him, a crime reputed be,  
 Who comes to judg all hearts with equity.  
 Besides, by this his non-conformity,  
 He neither brake the peace nor charity:  
 Kind unto all He was, hurtful to none  
 Either in word or conversation;  
 Not judging those that with him disagree  
 Herein, but left them to their liberty.

For the faith of the Gospel, I confess,  
 He always would contend with earnestness :  
 And by those many contests He had here,  
 God made his light and truth more to appear  
 To us, and him ; and stop't the mouth of those  
 Who did the clearness of his Truth oppose.

In Piety, Parts, Learning, He, to few,  
 Infer'our was ; yet (which is rare) He knew  
 Himself by none of these ; but taper-wise  
 Shaded himself, when lighting others eyes :  
 This lowliness of heart made him most dear,  
 And like to his most lowly Saviour,  
 Who doth all proud and lofty looks reject,  
 But doth embrace the humble with respect.  
 In Him the word of Christ did richly dwell ;  
 In all things I scarce knew his parallel.  
 But why light I a candle to the Sun ? (done ;  
 His works shew what He was, and what h' hath  
 By which, though dead, He speaketh unto us,  
 And leads us the true way to happiness.

But is He dead ? nay hold ! then certainly  
 He hath now learn't to live eternally.  
 Death could not harm him, who his time employ'd ;  
 In mortify'ng the flesh, before He dy'd :  
 He shall, no doubt, a Crown immortal win,  
 Whose life was but a dying unto sin.  
 He hath attain'd his Port, and is at ease,  
 And hath escap't the danger of our Seas.

M

He

He is now free from sickness, free from fear,  
 Free from all woes that do attend us here.  
 And of such joys and glory is possess'd,  
 As by no mortals Pen can be express'd:  
 Where *Hallelujah* shall he ever sing,  
 With Saints and Angels, to his heav'nly King.  
 We have not long to live, Lord, grant that we  
 May so live also, to be blest with thee.

More might be said of Him; let these be read,  
 As only writ to shew love to the dead.

*Thomas Gouville.*

A N  
 ACROSTICK.

**J**'t not high time, our ways to search and try,  
**O** wning our evils as shew'd by the light;  
**H** umbling our selves for our iniquity,  
**N** ow God is lifting up his hand with might.

**H** e doth not willingly afflict, much less  
**O** n small occasions, smite so grievously;  
**R** ebell'on hath been joyn'd with our trespass;  
**N** o clearer sign is set before our eye,  
**E** t we would the Lord have answered our cry.

S uch



Such is his testifi'd displeasure now,  
 Even such, I say, as threatens ruine near;  
 No cry or Pray'r prevail'd his ear to bow,  
 Nor amongst his people ev'rywhere.  
 O turn us, Lord, that thou to us may'st turn,  
 Refrain thine anger, which with heat doth burn!

*Fr. Brigge.*

---

*An, EPITAPH by the former.*

**H**ere lies a man, for learning, wit, and grace;  
 Scarce to be parallel'd in any place.  
 He learning had, both Humane and Divine,  
 He wisdom had, that made his face to shine:  
 He knew the Tongues, and so th' Original  
 Of Holy Writ; yet Preach't Christs death for all: A  
 Which many, having them, do that deny; (lye: A  
 And with their tongue, and tongues, give God the  
 They making them their great help: truth to find; T  
 Do make themselves, and many others blind. O on T  
 By mans wisdom the truth He did not own: do do  
 This Idol men set up, God will bring down. A  
 Our friend beneath few was in these respects; on on T  
 But now, alas! He's gone; oh what effects I liv E  
 Will follow upon his remove away! on on on on W  
 Some we desire, and others fear we may. on on on A  
 That we desire, upon them who survive, ai and on T  
 Is searching out the cause, which did deprive

Us of Him, and his further usefulness;  
 For without cause, we surely must confess  
 This was not done: O there be causes many!  
 And who can clear himself of guilt? not any.  
 Then as we find the cause, O let us turn!  
 Lest God in anger still against us burn.  
 He hearers many had; but there were few  
 Did do the word which they both heard and knew.  
 And this is one provoking cause, why God  
 Hath us oft sharply scourged with his Rod.  
 He lovers also had, and haters too,  
 That scorn'd reproof, and liked not to do  
 What they were taught: some who the truth re-  
 Did hold it so, as they themselves deceived.ceived,  
 Now, when amongst the hearers is such blame,  
 They shall not still be call'd on to take shame:  
 The prudent shall keep silence if they live;  
 Or God in Judgment such will others give,  
 As shall them daub and sooth up in their ways,  
 And this effect's most likely in our days.  
 For when a people false Doctrines approve,  
 To send delusions it doth greatly move  
 The God of Grace, who is to anger slow;  
 Oh sad our case! experience may't us show.  
 Among the hearers also there was found,  
 The root which causeth evils to abound;  
 Evils of sin, evils of punishment,  
 Wo, wo to us, that we did not repent,  
 And turn therefrom, but cov'rousness retain'd!  
 Now this is the sad fruit that we have gain'd.

We

We lov'd the world, and were not merciful ;  
 These altogether did upon us pull  
 This heavy stroak : And yet, as if all these  
 Were not enough, our good God to displease,  
 We proud were too ; and that content on brecc  
 Guilty we were of many great misdeeds.  
 Pardon, dear Lord, our many provocations ;  
 Give us not up to utter desolations.  
 Remember for us, yet thy kindness great ;  
 Arise, not wholly off thy mercy-seat.  
 Look down with pity, thou hast made us few,  
 Cities and Towns are likely this to rue.  
 The place where this thy Servant liv'd, hath much  
 Been favour'd of thy Majesty with such  
*Moore* and *Moore* such, there formerly have been,  
 Now known to us the number's very thin.  
 If any be shut up, and hid, now send  
 Them forth, O Lord, on thy work to attend,  
 Make up our loss, our grievous breach repair,  
 Shut not thine ear against our humble Pray'r.  
 The Harvest's great, thy Lab'ers few ; Oh thou  
 Who Lord art of the harvest, thrust forth now  
 More Lab'ers thereinto ; that more to thee,  
 Besides those gather'd, gathered may be.  
 Pour out thy spirit on them, bless their work ;  
 Protect them from such as to harm them lurk.  
 Upon thy *White horse*, thou great *Rider* ride,  
 That thy word may run and be glorifi'd :  
 That many thousands may submit to thee,  
 And sing thy praises to eternity.

F. B.

*Another EPI TAPH on Mr. John Horne.*

**D**EAR soul, that both in Prose and Verse,  
 Hast flow'rs strew'd on many an Herse;  
 Now thou art gone, sure there are some  
 To be scatter'd upon thy Tomb.  
 Or is't because there's none that can  
 Declare the worth of such a man,  
 That makes them silent? for there's few  
 Can speak the praise to thee was due:  
 Thy Learning, Knowledg, Wisdom, Love,  
 Which thou attainedst from above:  
 Thy meek and lowly sweet behaviour,  
 Which thou hadst learned from thy Saviour:  
 Thy sympathizing tender heart,  
 To ev'ry one that did impart  
 Their troubles to thee: there was none  
 Their burdens left to bear alone.  
 But is this all? no Reader, mind,  
 The best is yet to come behind.

Behold a man, who from his youth  
 Was well instructed in the truth:  
 And in the Scriptures mighty He  
 Was to declare Gods Majesty;

His mercy, goodness, love to all,  
 That sin'd with *Adam* in his Fall.  
 He taught that our good God did find  
 One to redeem all fal'n mankind :  
 And in this Doctrine He did spend  
 His time, until his time did end ,  
 In Preaching, Writing, Conference,  
 And Pray'r, with earnest diligence :  
 And much good did therefrom arise ;  
 In winning souls, God made him wise :  
 And a strong *Horne* to push down sin,  
 And many a soul to knowledg win.  
 But now the Lord hath Him remov'd,  
 H.'s gone from us we dearly lov'd.  
 And now amongst the heav'nly quire,  
 Ever sings *Hallelujahs* there.

Dear Friend adieu, thy Body we  
 Leave in the dust ; until that He,  
 At the last Trump, thee thence shall raise  
 For evermore his name to praise.

*A. Tilson.*

*An ELEGY upon the Death of  
Mr. John Horne, by the same  
hand.*

**L**ORD, Thou our strength hast *Moore* and *Moore*  
In this our day decal'd ;  
And now our *HORNE* cut off ; therefore  
We greatly are afraid ;  
That thou for our iniquities,  
And our unfruitfulness,  
Which thou hast set before thine eyes,  
Wilt much our souls distress.  
But cease, O Lord, we humbly pray ;  
We humbly pray, By whom  
Shall *Jacob* rise in this our day ?  
For He is low become.  
Yet thy foundation standeth sure,  
That precious corner-stone,  
That shall from age to age endure,  
To fix our faith upon.  
Lord raise up faithful Labourers,  
And send them forth, that they  
May Preach thy truth, as those have done  
Whom thou hast ta'en away.  
Do thou *Elijah's Mantle*, Lord,  
On some *Elisha* throw  
Do thou thine Holy Spirit afford,  
Thy will to make us know.

That

That we with true and upright heart,  
 May serve thee all our days ;  
 And when from hence we shall depart,  
 For ever may thee praise.

---

**U**Pon the Death of my Friend and Relation Mr. John Jackler, late of Lynn-Regis, Woollen-Draper ; that was of Mr. John Horne's judgment : who having a great while laboured under much weakness, and many infirmities, and growing weaker and weaker ; was gotten out of his bed March 4th, 1674, about 10 of the Clock in the morning ; and with much ado, He was removed out of that Chamber He lay in, into another ; whereinto when He was entred, and came within sight of a chair there placed for him, He ran thereto, as if He had ailed nothing : And being sat down therein, He presently cryed out, Let me go : Whither would'st go, said his Wife to him ? Let me go, said He, to my Lord Jesus. And never spake word more. He departed this life into a better, about Eleven of the Clock the aforesaid morning.

## JOHN JACKLER:

Anagram,

*I lack*, J. HORNE.

**B**U why so fast dear Friend? what is the cause  
Thou haltes so much from us, and mak'st no  
(pause?)

What is the cause! I've long enough forborn;  
I'm now no longer stay; *I lack* J. HORNE.  
When He was here below, He oft-times did  
In love give me a visit; and I rid  
Unto His house sometimes, and much good there  
Did meet with for my soul, which did it chear.  
And though the days of mine affliction were  
Evil and sad, yet that I heard did bear  
Me up there under: Oh that good report  
Did clear my spirit, and mine heart support!  
But now of late, so great my troubles are,  
And such my weakness, that it's very rare  
For me to stir at all: my griefs abound,  
And I'm confin'd at home as in a pound.  
And now, Alas for me! mine old Friends gone;  
Why then should I here longer stay alone?  
No, I'm halte to Him, as fast as I may,  
That I with Him, compleat rest may enjoy.  
O let me go, O let me go, I say!  
*Whither would'st go, dear Friend, whither I pray?*  
All



All here below cannot content or please us;  
 O *let me go* from hence *to my Lord Jesus!*  
 No more he spake; Alas He's gone! this mornē  
 He hasten'd to his Lord, and his friend *Horne*.  
 Adieu, dear soul, I doubt not but thou hast  
 Thine hearts desire fulfilled now at last.  
 Nothing I lack, nought more do I desire;  
 Only a word I'de say to my poor Heir.

---

## JOHN JACKLER:

Anagram,

*Heir, I lack no.*

**H**EAR, O mine *Heir, I lack no* joy nor peace,  
 I am at rest, I'me wholly now at ease.  
 Death hath me free'd from all mine old complaints;  
 And I'me in Heav'n with Christ and all his Saints.  
 No Dropsie, Ptisick, Cough, or Pain have I,  
 But am discharg'd from all my misery.  
 When I was on the earth, 'twas evident,  
 I many troubles had, which my God sent  
 In love unto my soul, that I might be  
 Purged and cleans'd from mine iniquity;  
 And might be of Gods Holiness partaker,  
 Without which none will see the Lord hereafter.  
 Yea many griefs and sadnesses I had,  
 From those that were about me; mind that lad!  
 I wanted then mine health and strength; and I  
 Sate oft alone without good company.

But

But now, for ever blessed be the Lord,  
 I am set free from ev'ry Bond and Cord.  
 O hear mine *Heir ! I lack no health, nor strength,*  
 No joy, no rest, no friends ; I am at length,  
 Into his Presence enter'd, wherein is  
 Fulness of joy, and everlasting Bliss.  
 But thou art in this world, behind me left,  
 And of my former care art now bereft ;  
 And many will thy soul seek to destroy  
 By fair and foul means ; they'l try ev'ry way.  
 Oh therefore! have and hold Christs Doctrine pure,  
*That He is of the world the Saviour.*  
*That He for all men dy'd, and rose, that they*  
*Might not mens lusts, but his Gospel obey.*  
 Obey this form of Doctrine, Son, and flee  
 All errors, vain and sinful company.  
*For who so doth vain persons follow, He*  
*Will vain become, and at last ruin'd be.*  
*Be not amongst Wine-bibbers, their vice flee ;*  
*Else rags at last thy covering will be.*  
 Beware of pride, and high-conceitedness,  
 Of lofty looks, and all high-mindedness ;  
*For pride foregoes destruction certainly :*  
*And before honour is humility.*  
 O come to Christ, his yoke, Son, take on thee,  
 Of Him learn, who's meek, and in heart lowly ;  
 So shalt thou rest, and peace to thy soul find ;  
 And He'l thy friend be, who e're proves unkind.  
*Flee also a will to be rich ; for He*  
*That hastes thereto, will come to poverty.*

O hear Christs voice, and follow him ! and then  
 Thou shalt have favour with God and good men.  
 And have a care, thine own and Fathers friends,  
 Thou ne're forsak'st, Son, until thy life ends.  
 Come my dear Child, and hearken unto me,  
 I will the true fear of the LORD teach thee.  
 What man is He that life desires, and wou'd  
 Love many days, that He may enjoy good ?  
 Refrain, and keep thy tongue from what is ill :  
 And thy lips also, that they speak no guile.  
 Depart from evil, and do good ; seek peace,  
 And it pursue withall, and boliness.  
 And then, though Lyons lack, and hungry be,  
 Thou ne're shall want whatever's good for thee.  
 For on the right'ous is Jehovahs eye :  
 And his ears open are unto their cry.  
 And what to thee, I to thy sister say,  
 Receive my Counsel, and my voice obey ;  
 So shall you in life and death happy be,  
 And God will bless you to eternity.  
 Farewel my Children both, O that you may  
 Hold fast Christs word, and still walk in his way.

Charles Phelps.

*To the Memory of Mr. John Horne,  
who dyed in Lynn, Decemb. 14.  
1676.*

**C**onforming-Nonconformist! we did see  
Thy Living lost, but not thy Charity;  
Conscience preserv'd the peace, while Piety  
Conform'd him to our Uniformity;  
When in the Church, He with his friendly foes  
(Who took from him both Church and House) did  
In publick worship; where his mind was free,  
And unconstrained to conformity;  
Whilst by the Litany (before their eyes)  
He pray'd for pardon for his enemies;  
And when the publick Pray'rs were done, did hur-  
Home, to pray't o're again by th' Directory (ry  
Of love; which made him them to visit off,  
Who acted roughly, though they spoke him soft.  
This makes his worth shine, love and innocence  
Appears most lovely mix't with patience.  
So the true Christian triumphs in his love,  
While worldly men and things from him remove,  
When friends, means, liberty, good name are gone,  
His souls not under sequestration;  
But then mounts most, returning good for ill,  
Blessings for curses, for bad deeds good will;  
And

And to amaze the world, he yet can rise  
 A pitch, and be his proud foes sacrifice :  
 Or if they'd let him breathe in calmer air,  
 Pour out his heart to God for them in Pray'r ;  
 Teach and instruct, visit, relieve the poor,  
 And shew them their Lord Jesus at the dore  
 God hath set ope ; who would have all men saved ;  
 And in the Fountain of his Sons blood layed :  
 And his immense mercy to magnific,  
 Ha's sworn He would not have poor sinners dye !

Thus have I drawn thy picture, Pious *Horne* !  
 The poor mans Preacher, and the proud mans scorn :  
 A messenger of mercy, peace, and love,  
 To *Lynn*, where H' liv'd a Lamb, and dy'd a Dove :  
 Let Painters shew you what his face hath been,  
 While in these lines his life is lively seen.

## ( 1 )

Come Nat'ralist ! shew us the beast,  
 When poyson ha's infected all the rest,  
 Can bring the sick heard with its *Horne*  
 To perfect cure : Is't not the Unicorn ?

## ( 2 )

Comeye Divines ! shew us the Jesus,  
 He who of all sin-surfeits came to ease us :  
 Declare the truth, and do not scorn  
 The universal med'cine of his *Horne*.

God vailed in humanity,  
 For all undone mankind came once to dye ;  
 O let this truth our lives adorn,  
 So gen'rally held forth by this dead *Horne*.

And then we never need to doubt,  
 How e're the Lamp of natures light goes out,  
 But at the Resurrection's morn  
 We shall appear amongst Christs sheep with *Horne*.

A Muse in verse,  
 Mourning ; ha's born  
 This to the Herse  
 Of Master *Horne*,

---

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